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THE ICON OF THE MOTHER OF GOD "SWIFT TO HEARKEN"

The Icon of the Mother of God "Swift to Harken" (feast day, November 9/22) was deeply venerated in Russia since olden times. The 10th-century original is kept in the Dochiariou Monastery on Mount Athos. In 1664 Monk Nilos did not heed the command of the Most Holy Virgin not to damage Her icon with a smoking splinter and went blind suddenly. Having been healed through a prayer to the Mother of God, he heard Her voice: "Since now on let this icon be called 'Swift to Harken' because swift will be my mercy towards those who resort to it for help."

20th-century copy, Athos

THE 75th BIRTHDAY OF HIS HOLINESS PATRIARCH PIMEN

July 23, 1985



His Holiness Patriarch Pimen of Moscow and All Russia in the presidium of the solemn jubilee meeting, Assembly Hall of the Moscow Theological Academy and Seminary



The presidium of the jubilee meeting



The Assembly Hall of the Moscow Theological Academy and Seminary during the celebrations

The joint choir of the Trinity-St. Sergiy Lavra brethren and students of the Moscow theological schools conducted by the Precentor Archimandrite Matfei during a concert of church music in the St. Sergiy Refectory Church of the Lavra



Decree of the Presidium of the USSR Supreme Soviet on Awarding Patriarch PIMEN of Moscow and All Russia the Order of the Red Banner of Labour

For his patriotic activity in defence of peace, and on the occasion of his 75th birthday Patriarch PIMEN of Moscow and All Russia is to be awarded the Order of the Red Banner of Labour.

President of the Presidium of the USSR Supreme Soviet
A. GROMYKO
Secretary of the Presidium of the USSR Supreme Soviet
T. MENTESHASHVILI

The Kremlin, Moscow
July 22, 1985

TELEGRAM

**to the President of the Presidium of the USSR Supreme Soviet
Andrei Andreyevich GROMYKO**

The Kremlin, Moscow

Deeply esteemed Andrei Andreyevich,

I would like to express to you and in your person to the Presidium of the USSR Supreme Soviet my profound gratitude for awarding me with the Order of the Red Banner of Labour on the occasion of my seventy-fifth birthday. I regard this high award as an assessment of the contribution made by the entire Russian Orthodox Church to strengthening international peace, defending the sacred gift of life and promoting friendship and mutual understanding among nations. We see our Christian and patriotic duty in attaining these lofty objectives. Permit me to assure you, deeply esteemed Andrei Andreyevich, that the Russian Orthodox Church will continue to work tirelessly for the further prosperity of our beloved Motherland and for universal peace with justice. I wish you from all my heart, deeply esteemed Andrei Andreyevich, many more years of life, good health and blessed success in your lofty post.

With profound respect,

+ PIMEN, Patriarch of Moscow and All Russia

July 24, 1985

TELEGRAM

to Patriarch PIMEN of Moscow and All Russia

Moscow

Please accept my cordial good wishes on your 75th birthday and congratulations on the high government award—the Order of the Red Banner of Labour. Wishing you sincerely good health and every success in your patriotic activities for the cause of peace and international friendship.

With profound respect,

KHARCHEV

July 22, 1985

Telegram in Reply from His Holiness Patriarch PIMEN

To the Chairman of the Council for Religious Affairs
of the USSR Council of Ministers,
Konstantin Mikhailovich KHARCHEV

Deeply esteemed Konstantin Mikhailovich,

Please accept my cordial gratitude for your most touching message on the occasion of my seventy-fifth birthday and of awarding me with the Order of the Red Banner of Labour. I regard this high government award as a recognition of the services of the whole of the Russian Orthodox Church for the cause of peace and justice in relations among nations.

With profound respect,

+ PIMEN, Patriarch of Moscow and All Russia

Closing Speech of His Holiness Patriarch PIMEN at the Solemn Meeting in the Moscow Theological Academy July 23, 1985

Your Holinesses,
Beloved archpastors and pastors,
Dear brothers and sisters,
Friends,

I cordially thank all of you who have gathered today in the cloister of St. Sergiy to share with me the joy of this momentous occasion in my life. This holy place is especially dear to me, for it was here that I made my monastic vows to the Lord. I thank God for the day more than half a century ago when He deemed me worthy to embark upon the monastic path. I thank God for standing to this day before His Holy altar and partaking of the Divine Grace which He pours upon His Church. I thank our Lord and Saviour Jesus Christ for strengthening me spiritually and bestowing upon me His omnipotent help in my arduous service as the Primate of the Local Church. I thank Their Graces the hierarchs, the venerable pastors and all other labourers in the vineyard of the Church for their prayers for me, for the support I need so much!

Your Eminence, dear Vladyka Filaret, the Metropolitan of Kiev and Galich, I thank you from all my heart for the profoundly spiritual sermon devoted to me which you delivered at the divine service in the Dormition Cathedral of the Lavra this morning.

Dear Vladyka Aleksiy, Metropolitan of Tallinn and Estonia, please accept my gratitude for all you have done as chairman of the preparatory commission for my jubilee and for everything done by the esteemed members of the commission. Thank you for the deeply touching opening speech and for chairing this meeting of ours.

I cordially thank you, dear Vladyka Pitirim, the Archbishop of Volokolamsk, and your co-workers for the diligent publishing labours.

Your Grace Vladyka Aleksandr, the Rector of the Moscow Theological Academy and Seminary, please accept my cordial gratitude for the wonderful report with which you have graced our meeting. In response to all the good things you have said in my behalf I can only repeat the words of the Psalmist: *Not unto us, O Lord, not unto us, but unto thy name give glory* (Ps. 115. 1).

I cordially thank Your Grace and all those who work within the Moscow theological schools who have done so much in preparing and conducting the celebrations to mark this momentous occasion in my life.

I beg all workers of the Economic Management to accept my words of gratitude and appreciation for their most beneficent labours undertaken for the good of our Holy Church.

Dear Vladyka Antonyi, the Metropolitan of Leningrad and Novgorod, I thank you from all my heart for reading out the deeply moving congratulatory address from the Holy Synod of the Russian Orthodox Church. I particularly value this greeting from my closest co-workers who share with me the labours of my difficult service.

Deeply esteemed Konstantin Mikhailovich, first of all I thank you for announcing the high government award—the Order of the Red Banner of Labour, of which I has been found worthy and for which I am deeply grateful to the leaders of our state. Thank you for participating in this celebration and for the cordial felicitations and good wishes which you conveyed to me from the Council for Religious Affairs of the USSR Council of Ministers headed by you. We highly value the invariable understanding displayed by the Council to the needs of the Russian Orthodox Church and cordially thank you for this.

Your Holiness and Beatitude Iliya, the Catholicos-Patriarch of All Georgia, I have been deeply moved by your brotherly participation in this celebration and by your heartfelt address.

Your Holiness Vazgen, the Supreme Patriarch and Catholicos of All Armenians, please accept my cordial gratitude for the feelings of brotherly love which you invariably pour out upon me and which have found expression in your greeting that is so dear to me.

I am deeply grateful to all the participants in this jubilee ceremony—to the religious and public figures for their cordial greetings, for the high assessment of my modest labours, for the feelings, heartening to my soul, that filled the speeches that I shall never forget.

Dear friends, the Russian Orthodox Church is now approaching her millennium. Today, as all through her historical existence, our Church is offering unrestrained guidance to her spiritual children, imparting to them the salvific grace of God. This sacred mission of our Church has always been linked with concern for educating the people of God in the spirit of dedicated love for their earthly Homeland, with concern for the well-being of our great Motherland, for the promotion of peace and justice in relations among all nations. And today, in the face of the threat to the very existence of the sacred gift of life we are doing all we can to intensify this lofty service.

We are deeply satisfied with the good relations that have been established between the Church and the state in our socialist society. We are convinced that these relations set a good example to peoples embarking upon a path of building their life on the principles of social justice and genuine brotherhood.

We note with profound satisfaction and appreciation the benevolent attention shown by the Soviet leadership towards the Russian Orthodox Church. Thus, in response to our request Moscow's oldest Monastery of St. Daniel was assigned us in the spring of 1983 and we are founding there now a spiritual and administrative centre of our Church.

The path of every Christian is, above all, a path of spiritual renovation, of self-education in obedience to the Holy Church. The Lord Jesus Christ commanded us to strive to gain love which is the sum total of perfections. This lofty moral ideal always remains the goal of the Christian. Love for one's Motherland, the conscientious fulfilment of one's civic and public duty, ready response to the burning problems of our time—these are the ways in which every Christian should manifest love.

The New Testament tells us the good news of the unity which is being built by the Holy Church. All manner of hostility is abolished in Christ and peace and the unity of men are established, for He, in the words of the Apostle, *came and preached peace to you which were afar off, and to*

them that were nigh. For through him we both have access by one Spirit unto the Father (Eph. 2. 17-18).

Strengthening the unity of Holy Orthodoxy and developing fraternal links with other Christian Churches is a matter of our special and constant concern. Meetings of the Primates of Local Orthodox Churches, the process of preparations for the Holy and Great Pan-Orthodox Council, maintaining bilateral relations with the Churches of other confessions and participation in the ecumenical movement—all this serves but one Orthodox witness in the modern world, promotes our common progress towards the confessional unity of the Christian world to which we are called by the Apostle's behest: *that ye be likeminded, having the same love, being of one accord, of one mind* (Phil. 2. 2). This accounts for the legitimate desire on the part of the Russian Orthodox Church to contribute its utmost to the implementation of the manifold programmes of the World Council of Churches, this most comprehensive and authoritative Christian forum of our time, and to promote the successful activities of the Conference of European Churches.

Together with the whole Christendom, our Church is doing all she can to activate the common Christian service for the good of all humanity, for strengthening peace and increasing justice in relations among all nations. The current tense international situation requires of Christians constant cooperation with the followers of other religions, with all men of good will in the efforts to save the sacred gift of life, to provide for all nations the conditions of life befitting man who bears in himself the image of the Maker.

We regard as important and support the peacemaking service of world and regional ecumenical organizations. We consider it vitally important to extend the activities of the Christian Peace Conference which conducted recently with great success its VI All-Christian Peace Assembly in Prague. The Russian Orthodox Church is performing her peacemaking service in broad cooperation with other Churches and religious associations in many countries of the world, with the followers of other religions. This has been demonstrated by the world inter-religious conferences held in Moscow in 1977 and 1982 which were a great success. We trust that the ties of genuine fraternal love that link the religious participants in international action for peace serve successfully to increase confidence and mutual understanding among nations.

I would like to express my deep gratitude to the Heads and representatives of the Churches and religious associations in our country who have honoured me by their presence at this festal meeting. You have multiplied for me the joy of the day. We belong to different confessions and religions. But we are close to one another. We are true brothers. Our relations are sealed by a common understanding of the religious and moral tasks of our patriotic and peacemaking service. We are united by our common affiliation with our socialist society whose lofty ideals we, believers, are working to translate into reality together with all our compatriots. We are inspired to cooperate for the benefit of peace among nations by the genuinely peace-loving policy of our state, a policy dedicated to peace.

Dear participants in this solemn meeting,

Great is the power of a common prayer, and great is the importance of our spiritual unity. Therefore I ask you to remember me in your holy prayers so that I could also in the future, being strengthened by the grace of God, have the strength to accomplish my service to the glory of the Church of Christ, for the benefit of our beloved Motherland and for consolidating peace with justice in relations among all nations.

I wish you from the bottom of my heart, dear brothers and sisters, God's help in successfully fulfilling your calling, by each of you, abundant spiritual and bodily strength and many more years of life. Again and again I cordially thank you all for your consideration and for the brotherly participation in this celebration.

Speech in Reply by His Holiness Patriarch PIMEN at the Festal Repast in the Trinity-St. Sergiy Lavra

July 23, 1985

Your Holinesses,

Beloved in the Lord Archpastors, honourable pastors, esteemed fathers, brothers and sisters,

Dear guests,

I cordially thank you all for the honour of sharing with me the joy of celebrating this momentous day in my life, for your affection and for your deeply moving greetings. For me this is a day of joy, for gathered here today are those labourers of our Russian Orthodox Church, her archpastors, pastors and laymen, who each in his post are helping me in fulfilling the difficult obedience imposed upon me by the Holy Church, those brothers and sisters with whom we have been linked by years of common work for the benefit of our dear Motherland, for the attainment of universal peace and for increasing brotherly love among men.

May this repast be a symbol of our true fraternity and a pledge of our fruitful cooperation in the future.

The many kind words that have been said today about myself and my service prompt me to witness once again to the fact that my activity as the Primate of the Russian Orthodox Church cannot be successful without the grace-giving strengthening from above, without the constant assistance of my concelebrants and co-workers and without the prayer for me of the Holy Church. Therefore the high assessment of my labours applies in equal measure to the whole Plenitude of the Russian Orthodox Church, her venerable hierarchs, reverential and diligent pastors, to all honest monks and nuns and to all of the pious people of the Church.

Dear Vladyka Filaret, Metropolitan of Minsk and Byelorussia, I cordially thank you for your affectionate greeting with which you addressed me. I highly value the extensive activities, important for our Church, which are successfully conducted by the Department of External Church Relations headed by you.

Dear Vladyka Yuvenaliy, Metropolitan of Krutitsy and Kolomna, I am deeply grateful to you for your fine address.

From the bottom of my heart I would like to express profound gratitude to all who have graced this repast of ours with their fraternal greetings.

I thank the Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksiy, and the brethren of this cloister, which is especially dear to me, for their prayers for me before the Spirit-bearing relics of Abba Sergiy, for everything you constantly do for me, for the exceptional consideration you displayed participating in today's celebration.

With God's help, I hope to be able to continue to work in the future to the best of my abilities for improving church life, for promoting likemindedness in relations among all Churches, for increasing love and cooperation in relations among different religions for the benefit of mankind, for the prosperity of our dear Motherland and for strengthening peace and justice among all nations.

I wish from all my heart to all who are present here and all those who have honoured me with their attention on my 75th birthday God's help in their noble efforts for the good of our beloved Motherland, spiritual and bodily strength for many more years to come!

**Address by Metropolitan FILARET of Kiev and Galich,
Patriarchal Exarch to the Ukraine,
in the Dormition Cathedral of the Trinity-St. Sergiy Lavra
July 23, 1985**

Your Holiness and Beatitude Iliya II, the Catholicos-Patriarch of All Georgia,

Your Holiness Vazgen I, the Supreme Patriarch and Catholicos of All Armenians,

Venerable archpastors and pastors,

Esteemed representatives of the Churches and religious associations in our country,

Dear brothers and sisters,

The Lord has gathered us in this ancient holy church today, on the occasion of the 75th birthday of His Holiness Patriarch Pimen of Moscow and All Russia, so that we could praise with one mouth and one heart God the Giver of Life for all the gifts of His Divine grace which He bestowed upon His Holiness on his life's path. This day is a festal occasion for our entire Church. A multitude of archpastors, pastors and God-loving laymen, a multitude of spiritual children of His Holiness are offering up on this day ardent prayers for his good health and long life, for the grace of God unremittingly replenishing his bodily and spiritual strength in his feat of primatial service.

We also know that on this day a zealous prayer for His Holiness is being said throughout the Christian world. This is demonstrated by a great many messages of greeting and felicitation addressed to His Holiness by the Primates of Local Orthodox Churches, Orthodox archpastors and leading figures of other Christian Churches and religious associations, messages containing cordial good wishes on the occasion, and filled with affection and profound respect for His Holiness.

As we view with our mind's eye the life of His Holiness Patriarch Pimen, we rejoice at the clearly revealed Divine Providence which marks his many-years service of the Church of Christ. In choosing His servants, the Lord does not resort to Divine coercion. He sees men's hearts and blesses those who

zealously seek God and pursue but one goal—to do His beneficent will.

God's obvious benevolence toward our Most Holy Vladyka bears witness to the fact that from his youth he pinned all his hopes in life upon God, the Giver of all goodness. Having been named after the great Abba Sergiy at Holy Baptism, he never lost a living bond with this holy cloister where rest the all-healing relics of this Saint of God. He took monastic vows in secluded Lavra skete in order to devote his whole life to fulfilling the Divine will. At that time, of course, he had no idea that the Lord would lead him to become a hierarch and father superior of this House of the Holy Trinity, the dignity of the First Bishop of Moscow. But it is not accidental that, keeping with Orthodox Tradition, the Bishops of the Church are elected from among the monks, for being a Bishop means to submit oneself completely to God's will and, following the road of complete self-denial, dedicate all one's strength to the service for the benefit of the Holy Church and for the eternal salvation of the spiritual children entrusted by the Lord to the shepherd of the reasonable flock.

All through his life His Holiness Patriarch Pimen has had particular veneration for our Most Holy Queen Mother of God, having constant recourse to Her prayerful intercession. It is significant that his enthronization upon the See of the Patriarchs of Moscow took place on the Feast of the Vladimir Icon of the Mother of God. We trust that the Heavenly Queen always tends His Holiness the Patriarch in his labours, fortifying him with Her omnipotent prayer unto God.

The primatial city of Moscow takes a special place in the life of His Holiness Patriarch Pimen. He has spent here many years, serving the Holy Church as a layman, a monk, a priest and archpastor. And now that the Church of Moscow is within his pastoral care, her pious children en-

constant consolation of having prayerful communion with him in the Patriarchal Cathedral and other Moscow churches. But the spiritual care of His Holiness as the Patriarch of All Russia extends to the fathermost corners of our Motherland and reaches distant communities abroad that maintain grace-giving links with the Mother Church.

Following the spiritual behests of his predecessors on the Moscow Patriarchal throne, His Holiness reveals to us all the image of the Primate true to Orthodox Church Tradition, who is zealous-guarding the priceless treasures of Orthodox spirituality and the divinely revealed truths of our faith. Standing at the wheel of church administration, he accomplishes his lofty service in fraternal unity with the hierarchs of our Church and with the support of the honorable clergy and the faithful. He displays constant concern for the good state of our holy churches and for the prosperity of our cloisters, for training worthy pastors and for the spiritual growth of the faithful children of the Church, embracing with his paternal care all aspects of Church life.

In preparation for the great jubilee—the millennium of the Baptism of Russia, His Holiness Patriarch Pimen pays special attention to educating in the faithful a sense of lofty civic responsibility, devotion to and love for their earthly Motherland. This demonstrates his loyalty to the underlying centuries-old traditions of the Russian Orthodox Church which always saw its mission in working for the good of the nation, fully sharing its historic destiny.

The common creative labour which unites Christians and the followers of other religions, believers and non-believers in our country—this is the way to the prosperity of our great Motherland, a prerequisite of the successful implementation of the lofty principles upon which our society rests. The children of the Russian Orthodox Church together with all our people support the consistent policy of peace of our state aimed at building a lasting universal peace, at the establishment of truly fraternal relations among all nations. The high government award to His Holiness Patriarch Pimen on the occasion of his 75th birthday—the Order of

the Red Banner of Labour, attests to the recognition by our state of his great contribution to the cause of the patriotic and peacemaking service.

The Russian Orthodox Church accomplishes her salvific mission in unity with other Local Churches. The exceptional attention shown to inter-Orthodox relations by His Holiness Patriarch Pimen, his frequent meetings with representatives of other Local Orthodox Churches, prayerful and eucharistic communion with our brothers and sisters in faith—all this serves but one lofty goal of preserving and consolidating the unity of Holy Orthodoxy.

Increasing the love that unites the various members into the one Body of Christ, the Lord commands to His disciples: *Continue ye in my love* (Jn. 15. 9). This Gospel love which tolerates no division, prompts us, Orthodox Christians, to engage in diligent labours whose purpose is the unity of the Christian world which is now divided in faith. In his frequent addresses to the participants in fraternal meetings and theological conversations between representatives of the Russian Orthodox Church and Christians of other confessions the Most Holy Vladyka always underlines that our Church attaches great importance to the world ecumenical movement and our participation in it, which is maintained with the blessing of His Holiness in accordance with the will of our Lord and Saviour: *That they all may be one* (Jn. 17. 21).

The framework of this movement is very broad indeed. Today, however, I would like to note that truly fraternal spirit which rallies the Christian Churches and religious associations in our country. One obvious proof of this is the participation of our dear brothers and sisters in this celebration of the jubilee of His Holiness.

A most important task now facing Christians throughout the world is to save the sacred gift of life and promote the establishment of universal peace with justice on Earth. Christians of different confessions and broad circles of world public know His Holiness as a dedicated and vigorous peacemaker, the initiator of the historic 1977 and 1982 World Conferences for peace held in Moscow which set an example of fruitful international cooperation among the followers of various religions in the

building of peace on our planet. These forums had been preceded by and came as a result of extensive experience of common patriotic and peacemaking service of Christians and the followers of other religions in this country, whose esteemed representatives are taking part in this celebration.

Dear brothers and sisters,

Today, on the 75th birthday of His Holiness Patriarch Pimen, it gives me great joy to convey to His Holiness felicitations on the occasion from the

Holy Synod, the episcopate, clergy, monks and nuns, the theological schools and the whole Plenitude of the Russian Orthodox Church and express our feelings of filial devotion and gratitude. May the Lord of All Goodness heed the prayers of the multimillion flock of His Holiness and strengthen him spiritually in his lofty service and grant him many years of well-being and peaceful life for the benefit of our Holy Church and our great Motherland.

Opening Address

by Metropolitan ALEKSIY of Tallinn and Estonia,
Chancellor of the Moscow Patriarchate, at the Solemn Meeting
in the Moscow Theological Academy

July 23, 1985

Your Holinesses,

Deeply Esteemed Konstantin Mikhailovich,

Beloved archpastors, venerable pastors, dear brothers and sisters,

Dear guests,

This meeting of ours marks a momentous occasion: we celebrate the 75th birthday of His Holiness Patriarch Pimen of Moscow and All Russia. As we pay homage to the Primate of the Russian Orthodox Church today, we, the faithful children of the Church, are not only offering up prayers for our spiritual father, but turn our mind's eye to the deeds of our Most Holy Vladyka, to the events of his life.

The whole life of His Holiness Patriarch Pimen sets an example of selfless service of the Church of Christ. Having been professed in his youth, he devoted himself to the feat of prayer, and became a good and pious pastor. Care of the flock, consideration for its spiritual needs, the talent of a leader and administrator were displayed by him while serving in different dioceses and fulfilling various obediences. His path—from a monk of the Trinity-St. Sergiy Lavra to its father superior and then its Holy Archimandrite and Primate of the Russian Orthodox Church—was not accidental and has been accomplished in accordance with Divine Providence.

Being for decades in the centre of Church life, His Holiness has been a direct participant in many an act of importance for the whole of the Church and it is to him that we owe much of what we have achieved by this momentous day. Therefore today's celebration is a special day for the whole of the Church, for all the faithful; it inspires us to fresh labours and diligent service of the Holy Church of Christ—increasing on Earth love, peace, mutual trust and mercy and for the salvation of all the children of the Church.

The Holy Orthodox Church is the Body of our Lord Jesus Christ, Who *the same yesterday, and to day, and forever* (Heb. 13. 8). But this unchanging identity of the Church at different times and in different historical conditions does not mean that she remains indifferent to problems that preoccupy mankind at every given epoch. On the contrary, the ability to be keenly aware of the needs of the time, to vigorously coparticipate in dealing with them is an indispensable trait of a truly Christian attitude to the world.

As we celebrate today the glorious jubilee of His Holiness the Patriarch of Moscow, we must first of all show the loyalty to, respect and love for the Church traditions displayed by His Holiness Vladyka Pimen through

Church service. It is this calling of Bishop and the Primate of being the cher and guardian of Apostolic Tradition that His Holiness Patriarch Pimen, who ascended the Throne of the First Bishops of Moscow in 1971, has been fulfilling zealously.

At the same time the continuity of patriarchal ministry of His Holiness consists not only in being loyal to the basic and guiding principles of Church administration worked out by predecessors on the See of All Russia, but also in taking a lively and creative attitude to the present-day world, in being ready to respond timely and correctly to the needs and problems of our time, to find the only truly profound Church stand in the modern world. In sharing the destiny of our people, of our peaceloving Motherland, the Russian Orthodox Church is upon her children to traverse their faithful path in strict conformity with Christian principles and civic duty: to be a good family man, a conscientious labourer for the benefit of his country, a zealous champion of peace

among nations—such is the worthy image of a believer.

In her profound involvement in the service of peacemaking, the Russian Orthodox Church is trying to do all she can, in cooperation with our brothers and sisters in Christ, the followers of other religions and all people of good will, in order to hasten the time when there will be no weapons and wars, the time when the threat of annihilation will not hang over the sacred gift of life.

And we must say in all justice that it is the Primate of our Church, His Holiness Patriarch Pimen, who inspires this patriotic and peacemaking service of our Church.

Allow me on behalf of the Holy Synod of the Russian Orthodox Church to declare open this solemn meeting in honour of our First Bishop.

I now invite the Rector of the Moscow Theological Academy, His Grace, Bishop Aleksandr of Dmitrov, to present a report "His Holiness Patriarch Pimen—Successor to the First Bishops of Moscow".

His Holiness Patriarch PIMEN — Successor to the First Bishops of Moscow

The Holy Russian Church, majestic in her ancient patriarchal dignity, bears by her very existence the immutable witness of the historical mission she was destined for. We can sense it and are aware of it with particular keenness, in the triumph of this occasion, as being embodied in one person, in one event—the celebration of the 75th birthday of our First Bishop, His Holiness Patriarch Pimen of Moscow and All Russia.

In the person of the Primate whose jubilee we celebrate today the Russian Orthodox Church has a successor to the Metropolitans of Kiev, Vladimir and Moscow, the bearer of the sacred tradition of the Holy Patriarchs of All Russia, guardian of the Apostolic and Patristic traditions, the Pastor and Keeper of the Church, paying a worthy tribute of profound reverence to His Holiness Patriarch Pimen whose archiepiscopal service, and patriotic and peacemaking activities have received broad recognition and respect and acclaim both in our Motherland and beyond its confines, we now look back on the path of life of His Holiness, surveying it against the background of the events that filled

the life of our Local Church over the last 75 years of her thousand-year-long history. The period of the primatial service of His Holiness Patriarch Pimen occupies one and a half decades.

His Holiness Patriarch Pimen of Moscow and All Russia was born on July 23, 1910, in the town of Bogorodsk (now Noginsk) near Moscow into the family of Mikhail Karpovich Izvekov and his wife, Pelageya Afanasievna. He was baptized and named Sergey in honour of the great Saint of Muscovite Russ, St. Sergiy of Radonezh, an outstanding church and state figure of the 14th century. Sergey Izvekov spent his childhood in this ancient part of the Russian land, in a family that always kept the traditions of Christian piety. His kind and deeply devout mother, Pelageya Afanasievna, placed her son under the prayerful intercession of the Most Holy Mother of God. In front of Her Vladimir Icon kept in the house of the Izvekova a lamp was burning ceaselessly day and night.

We all know that the Vladimir Icon of the Mother of God holds a place of its own in Russian history. Its translation from the capital of

Byzantium, Constantinople, first to Kiev and then to Vladimir and Moscow was closely linked with the development of the Russian statehood. In the historical destinies of Russia the Vladimir Icon of the Mother of God was regarded as the Patroness of the Russian statehood and of the Church. The moulding of the personality of the future Patriarch of Moscow took place under the grace-giving protection of the Vladimir Icon of the Mother of God, the national holy shrine of Russia which was also the holy shrine of the Izvekovs family.

Already during the early period of his life Sergey Izvekov partook of the grace-giving essence of Church life, first in his home town of Bogorodsk and then in the cloister of Abba Sergiy and the ancient churches of Moscow, the monuments to the lofty religious and ethical and also political awareness of the Russian people of the time when they recognized themselves as an independent and powerful nation. His Holiness Patriarch Pimen still remembers the impressions of his first visits to that great Russian national shrine—the Trinity-St. Sergiy Lavra to which his pious mother took him when he was only eight. The providential and spiritual and ethical importance of this pilgrimage in the life of His Holiness is demonstrated by the fact that at one of the most crucial occasions in his life, at his episcopal nomination, he pointed to that event as a sign of Divine guidance.

The years of youth of Sergey Izvekov were the final years of old Russia. They were also the final years of the old synodal administration of the Russian Church. The Moscow Patriarchal See had been abolished by the power of the Emperor more than 200 years previously. The autocratic will of Peter the Great daringly removed the Patriarch of All Russia from his centuries-old place on the Throne of the Primate of Moscow. The rule of the Patriarch over the Russian Church was replaced with collegial administration. But Moscow never forgot that age which epitomized the glory and honour of the First Bishop of Moscow in the diptychos of the Primate of the Eastern Churches, and neither could it forget about the ancient attributes of Russian patriarchal dignity which it carefully preserved. The aspirations of the people, who wished to see a change in the government of the Church, were linked with hopes for the restoration of the Patriarchate. The beginning of this century saw diocesan conferences of clergy and laity in all parts of Russia whose participants discussed the burning problems of a Church reform. The problem of restoring the Patriarchate was the subject of animated debates in Church periodicals.

In those years, Sergey Izvekov, who was still in his teens, was yet unable to grasp the mo-

mentous nature of these developments which had such a crucial role to play in the historical destinies of the Church and which were so directly related to his own future.

As Divine Providence would have it, the All Russia Local Council of the Orthodox Church opened on August 15, 1917, in the God-protected ancient city of Moscow, within the walls of the Kremlin Cathedral of the Dormition, among the tombs of the holy prayerful intercessors for the Church and the country. Acting in the spirit of genuine Christian freedom, the Council resolved to restore the Patriarchate of the Russian Church and elected Metropolitan Tikhon the Patriarch of All Russia. Sergey Izvekov was destined to become one of his successors.

In 1925, the year of the demise of His Holiness Patriarch Tikhon, Sergey Izvekov finished secondary school and went to Moscow where he entered the novitiate with the name of Platon at the Monastery of the Presentation of Our Lord on December 4. On October 4, 1927, he was professed with the name of Pimen in honour of St. Pimen the Great, the early Christian ascetic who dwelt in the desert of Egypt, in the secluded Skete of the Trinity-St. Sergiy Lavra dedicated to Holy Spirit the Paraclete—the Comforter.

Four years later, having passed the exams for the course of the theological school, Metropolitan Pimen ascended the first steps of hierarchical service of the Church: on July 16, 1930, he was ordained hierodeacon in the Dorogomilov Cathedral of the Epiphany in Moscow by Archbishop Filipp (Gumilevsky; † 1936) of Zvenigorod, administrator of the Moscow Diocese, and on January 25, 1931, he was ordained hieromonk. For the next several years Hieromonk Pimen fulfilled various obediences in Moscow.

Standing at the head of the Russian Church in those years was the Patriarchal Locum Tenens Metropolitan Sergiy (Stragorodsky) of Nizhny Novgorod. In the difficult years of Church distress he was able to guide with a firm hand the flow of Church life onto the road of loyalty to the canonical tradition following which the Russian Church, sacrificing none of her civic and patriotic duty, continued to implement the salvific mission commanded by God.

This loyalty to the Motherland on the part of the Russian Orthodox Church was demonstrated in practice during the harsh trials and tribulations that fell to the lot of this country during the Great Patriotic War of 1941-1945. In the very first day of the war the Patriarchal Locum Tenens, Metropolitan Sergiy of Moscow and Kolomna, issued an ardent patriotic appeal to the faithful of the Russian Orthodox Church which found an immediate response and support among the multimillion flock of Russia. Together

with the whole of the Soviet people the clergy and laity of the Russian Church fulfilled their patriotic duty with honour and dignity.

His Eminence Metropolitan Sergiy who was graced with the dignity of the Patriarch for his archpastoral and patriotic service and activity over many years, did not live to see the joy of Victory in which he firmly and deeply believed ever since the war began. He was succeeded by His Holiness Patriarch Aleksiy who was elected to the Moscow See at the Local Council of the Russian Orthodox Church which met on February 2 in the victorious year of 1945.

The start of the primatial service of His Holiness Patriarch Aleksiy marked the beginning of a new stage in the life of the Russian Orthodox Church.

That was also a new and lengthy period in the life of His Holiness Patriarch Pimen, which lasted for a quarter of a century and during which he traversed the path from a hieromonk, a priest of the Annunciation Cathedral in Moscow where he served in 1945, to the Metropolitan of Krutitsy and Kolomna and Patriarchal Locum Tenens. This new period saw a rapid ascent of Hieromonk Pimen up the ladder of Church hierarchy and responsible posts. In 1946, Hieromonk Pimen was fulfilling a responsible obedience in the Odessa Diocese; in 1947, he was raised to the rank of hegumen and awarded an ornamented cross and translated to the Rostov-Don Diocese. In 1949, Hegumen Pimen was appointed Father Superior of the Pskov-Pechery Monastery of the Dormition, and in 1950 raised to the rank of archimandrite. In January 1954, Archimandrite Pimen was appointed Father Superior of the great and ancient Trinity-St. Sergiy Lavra and shortly after His Holiness Patriarch Aleksiy granted him the right to wear two ornamented pectoral crosses and to bear a crozier during divine services.

Anywhere he was sent, Hegumen, and later Archimandrite, Pimen showed himself to be a true pastor, with his service bearing the mark of profound spirituality and imbued with Christ-like love. The milestones commemorating Archimandrite Pimen's concern for church improvement include the side-chapels of St. Ioasaf of Gorod and St. Serafim of Sarov built in the Sergiy Refectory Church of the Lavra and the Academy Church of the Protecting Veil of the Mother of God restored in 1955.

November 1957 saw a momentous event in the life of Archimandrite Pimen. By the will of God he was nominated by His Holiness Patriarch Aleksiy and the Holy Synod Bishop of Balta, Archbishop of the Odessa Diocese.

On November 17, His Holiness Patriarch Aleksiy of Moscow and All Russia assisted by archbishops of the Russian Orthodox Church con-

ducted the episcopal consecration of Archimandrite Pimen. The omnipotent grace of the Holy Spirit touched the future successor to the Patriarch through the laying on of archpastoral hands and fortified him in a great service of the Church of God. It pleased the inscrutable Divine Providence that the new Bishop should be called to the highest service in the Holy Church in the dignity of His Holiness the Patriarch. From then on one could discern in his life with growing clarity the action of Divine Providence which had been invisibly leading him since childhood to the See of the Primates of Moscow.

In December 1957, His Grace Bishop Pimen was appointed Bishop of Dmitrov, Vicar of His Holiness Patriarch Aleksiy. In July 1960, he is given the responsible post of Chancellor of the Moscow Patriarchate. In November of that year he was elevated to the dignity of archbishop and made a permanent member of the Holy Synod. In March 1961, Archbishop Pimen was appointed to the See of Tula and Belev.

In November 1961, Archbishop Pimen stepped onto a new and higher rung of archpastoral service: by a decision of His Holiness the Patriarch and the Holy Synod he was appointed to the Leningrad See and elevated to the dignity of metropolitan with the title of Metropolitan of Leningrad and Ladoga. He remained in this post for less than two years.

In October 1963, he received another high appointment: on the initiative of His Holiness Patriarch Aleksiy the Holy Synod appointed His Eminence Pimen Metropolitan of Krutitsy and Kolomna. He filled this high and responsible post for seven years, being the closest assistant of His Holiness Patriarch Aleksiy in his labours of Church government.

In recognition of his diligence and services rendered to the Church, His Holiness Patriarch Aleksiy conferred upon him a high award of the Russian Orthodox Church—the Order of St. Vladimir, 1st Class.

Shortly before his demise, and as if anticipating his approaching departure to the Lord, Patriarch Aleksiy with his own hands put the second panagia on Metropolitan Pimen, thus prophetically indicating him as his successor.

On April 17, 1970, His Holiness Patriarch Aleksiy who had for a quarter of a century sat on the Throne of the Primates of Moscow, passed away. On April 18, Metropolitan Pimen of Krutitsy and Kolomna, in accordance with the "Enactment on the Government of the Russian Orthodox Church" and as the oldest in consecration among the permanent members of the Holy Synod assumed the office of Patriarchal Locum Tenens. Under the leadership of the Patriarchal Locum Tenens, Metropolitan Pimen, the Russian Church had to convoke her Local Council in

order to resolve important problems and to elect a new Patriarch by the authoritative conciliar voice.

The Local Council of the Russian Orthodox Church that opened in the Trinity-St. Sergiy Lavra on May 30, 1971, elected at its closing session on June 2 Metropolitan Pimen of Krutitsy and Kolomna Patriarch of Moscow and All Russia. On June 3, the Feast of the Vladimir Icon of the Mother of God, he was enthroned in the Patriarchal Cathedral of the Epiphany in Moscow.

With the election of His Holiness Patriarch Pimen, the Local Russian Orthodox Church, as the visible manifestation of the plenitude, inexhaustibility and unbroken continuity of the Universal Church, reaffirmed once again her loyalty to the norm and ideal of Church organization and reaffirmed the historical significance of this norm by the lofty title of the Patriarch: "of Moscow and All Russia". The universality and manifold nature of the service of the Patriarch of Moscow stems from the geographical scope of the Russian Church which embraces the vast expanses of Europe and Asia, the fact that attests to her apostolic and cultural missions over the centuries.

The setting up with the blessing of His Holiness Patriarch Pimen of a new Spiritual and Administrative Centre of the Moscow Patriarchate in the St. Daniel Monastery, the oldest in Moscow, which has been assigned to the Russian Church by the Soviet Government, highlights the preparations of the Russian Orthodox Church for celebrating her great jubilee—the millennium of the Baptism of Russ.

Keeping up the work of his predecessors, His Holiness Patriarch Pimen of Moscow and All Russia takes care of the good estate of the dioceses, parishes and cloisters of the Moscow Patriarchate not only in this country, but also in many other parts of the world, including Central and Western Europe, Mount Athos, the Holy Land, North and South America and Japan where the Russian Orthodox Church, while remaining immutable in her ecclesiological foundations, reveals to the world her rich tradition of witness which she possesses in all its fullness. Special importance is attached to the Primatial See of Moscow, the Guardian of the ideas of the Universal Church, and to her First Bishop throughout the immense territory of the Moscow Patriarchate, including also its numerous institutions abroad.

As the First Bishop of this land, His Holiness Patriarch Pimen is perceived by the faithful, speaking in the language of the *Syntagma*, as "a living and animated image of Christ", setting an example of the highest Church exploit and sanctity and bringing in the ideal and Divine

principle into the life of the people. The successor to Apostolic grace, the steward of the *mysteries of God* (1 Cor. 4. 1), the guardian of faith and the doctrine of the Church, His Holiness Patriarch Pimen, from the moment he ascended the Patriarchal Throne of Moscow, has deemed it his duty to follow the road which had been chartered for the Church by his predecessor, His Holiness Patriarch Aleksiy of blessed memory. In fulfilling his primatial duty, His Holiness Patriarch Pimen safeguards the immutability and inviolability of the Apostolic teaching, the sacred canons and Tradition of the Church, preserves the Local Church entrusted to him in peace and unanimity and asserts a pious and virtuous living in his all-Russian flock which cherishes sincere love for him.

His Holiness Patriarch Pimen constantly takes the care of all the churches (2 Cor. 11. 28) of the Moscow Patriarchate, of the hierarchal appointments and translations, theological education of the clergy, precentorial training, and many other aspects of Church life. His paternal care extends to the Moscow theological schools. Having pastoral love for the God's people entrusted to him, he strives to meet all their needs which has been demonstrated, for example, by an expansion of all the schools training clergy. As the Holy Archimandrite of his beloved cloister of St. Sergiy, he fortifies the true spirituality of its brethren and gives his blessing to the training of monks under the guidance of startsy, experienced in spiritual life and Divine monastic rule.

His Holiness pays special attention to the publishing work of the Moscow Patriarchate which has been fruitfully in progress throughout the period of his primatial service. With his blessing, there have been several new editions of the Bible, the New Testament, and the Altar Gospel has been brought out in the best traditions of service book publications. Other publications include the *Archieraticon* in three volumes, the *Monthly Menaia* in many volumes which has required profound research, theological literature, the *Manual for the Clergy* and other publications reflecting the multifarious life of the Russian Orthodox Church.

His Holiness Patriarch Pimen is the guardian and exponent of the patristic theological tradition in the contemporary theology of the Russian Orthodox Church. Brought up since childhood on the works of Archbishop Innokentiy (Borisov; † 1857) of Kherson, which are regarded as classics in the history of the Russian sermons, His Holiness Patriarch Pimen sets in his Church and public activities a lofty example of a sincere and fine pastoral edification which is also easy to understand. The first volume of the *Sermo* *Speeches, Messages, Addresses* of His Holiness

Patriarch Pimen brought out by the Moscow Patriarchate in 1977 bears an imprint of his profound and vivid creative individuality and as such has become a manual for theologians and pastors-preachers.

As the keeper of faith and Christian ethics, His Holiness Patriarch Pimen teaches the people of God entrusted to him to follow the lofty Gospel ideals, to take an honest attitude to work and to love our great and beautiful Motherland. His Christmas and Paschal Messages are imbued with lofty patriotic feeling. The theme of patriotism has been especially pronounced in the Messages of His Holiness and the Holy Synod for the 600th Anniversary of the Victory in the Battle of Kulikovo and the celebration of the 40th Anniversary of the Victory of the Soviet People in the Great Patriotic War of 1941-1945.

In continuing the service of his predecessors in the Patriarchal throne of Moscow, His Holiness Patriarch Pimen, as the Primate of a great local Church, promotes the cause of unity and friendly fraternal links with all the Autocephalous Orthodox Churches. Shortly after his enthronization, he travelled to the Christian East to venerate at the Holy Sepulchre and other early Christian shrines. He also paid official visits to the Primates of the Eastern Orthodox Churches. He has been the first Patriarch of Moscow to visit Holy Mount and the Russian monastery of St. Panteleimon located there. His Holiness Patriarch Pimen is developing and consolidating the ancient historical links between the Russian Church and the Orthodox Churches in the Balkans. True to the principles of Orthodox ecclesiology, His Holiness supports and strengthens contacts of the Russian Orthodox Church with the Roman Catholic and Anglican Churches, the Ancient (non-Chalcedonian) Churches of the East and Reformed Churches.

The period of primatial service of His Holiness Patriarch Pimen has been marked by a broad participation of the Russian Orthodox Church in the work of the World Council of Churches, the Conference of European Churches, the Christian Peace Conference and other international Christian organizations, and by a more profound theological dialogue with non-Orthodox Churches. There has not been one major event in the ecumenical activity of the Russian Church in this period in which His Holiness has not participated by word or message.

From the loftiness of the Primatial Moscow throne His Holiness Patriarch Pimen has been calling on Christians across the world to translate into reality the mission of peace commanded

by Christ, heed the voice of their Christian conscience and come out for social justice and justice in international relations. On the initiative of His Holiness Patriarch Pimen the World Conferences of religious workers for peace were conducted in Moscow in 1977 and 1982. His Holiness assessed the outcome of the 1982 Moscow Conference that discussed the involvement of religious workers throughout the world in efforts to save the sacred gift of life from nuclear catastrophe when he addressed the UN General Assembly Second Special Session on Disarmament in June 1982. This was the first visit to the American continent by the Patriarch of Moscow in the whole history of the Russian Church.

The ecclesiastical, preaching, patriotic, peace-making and ecumenical activities of His Holiness Patriarch Pimen have long received universal recognition and acclaim. His Holiness Patriarch Pimen has been elected to a number of international public, ecclesiastical and ecumenical organizations. He is a member of the World Peace Council and of the Soviet Peace Committee and has been decorated with many church and government orders and medals of this and other countries.

Today, on the 75th birthday of His Holiness Patriarch Pimen of Moscow and All Russia, when our thoughts turn in veneration to the Source of all ecclesiastical power... in earth (Mt. 28. 18), the Russian Orthodox Church gives thanks to the All-Merciful Chief Shepherd and Finisher of our faith, the Lord Jesus Christ, by Whose stewardship she is successfully fulfilling the holy salvific mission commanded to her. Being guided through the grace of God by His Holiness Patriarch Pimen of Moscow and All Russia, humbly relying upon All-Merciful Divine Providence, being true to the Apostolic Tradition, and under the just protection of state law the Russian Orthodox Church is approaching with confidence the millennium of her historical existence.

As we duly and worthily honour His Holiness Patriarch Pimen of Moscow and All Russia on his 75th birthday, being aware that our feelings express the profound respect and love of the Church by which he was elected, we turn in prayer to God the Master of all and wish His Holiness good health, prosperity, unwaning God's help and every success in his lofty service of the Holy Church and our beloved Motherland in the history of which the Lord blessed him to be the successor to the Primates of Moscow.

Bishop Prof. ALEKSANDR of Dmitrov,
Rector of the MTA and MTS

Address of Greetings

from the Holy Synod of the Russian Orthodox Church to His Holiness Patriarch PIMEN of Moscow and All Russia on the Occasion of His 75th Birthday

Your Holiness, beloved Father and First Bishop,

On your 75th birthday we, members of the Holy Synod, on behalf of the Episcopate, clergy, monks and nuns, staffs of the Synodal institutions, theological schools and the whole Plenitude of the Russian Orthodox Church wish to express to you sincere and heartfelt good wishes which are an expression of the profound love and devotion on the part of your flock of many millions both in this and other countries.

We share with you the joy of this day which has become a festal occasion for our Church, and, looking back at your long and arduous road of serving the Church and Motherland, we are filled with gratitude to the Giver of life and all goodness, Our Lord and Saviour Jesus Christ Who is glorified and adored in the Holy Trinity.

It has been fourteen years now that you have been the Patriarch of Moscow and All Russia, interceding with God for the whole of our God-loving Orthodox people, for our beloved Motherland. The whole of your life, marked by Divine Providence, had been a preparation for this lofty and responsible service.

Having received as a child the grace of the Holy Baptism and instruction in the truths of the Orthodox faith, you became a member of the Church of Christ and could not conceive your life without prayer and the Holy Sacraments. You were seventeen when you embarked upon the road of monastic exploits, a road of complete self-denial and of submitting your personal will to God. Shortly after it pleased the Lord to clothe you with the grace of priesthood. For a long time you fulfilled your monastic obedience in various churches of Moscow and other cities where you conducted church choirs and performed pastoral service. Filled with love for the faithful, you shared with them their sorrows and joys and spared no effort in working to improve church life. As

the Father Superior of ancient monasteries you worked tirelessly for the prosperity of Russian cloisters so that also in our days they would be a living witness of loyalty to the Patristic Tradition. Out of the fourteen years of your archpastoral service, you were, while being the Metropolitan of Krutitsy and Kolomna, the closest assistant to His Holiness Patriarch Aleksiy of blessed memory. Performing your difficult and responsible archpastoral service, you were directly involved in the activities of the Supreme Church Authority, gaining experience as a leader and builder of Church life. After the demise of His Holiness Patriarch Aleksiy you were for more than a year the Patriarchal Locum Tenens.

You had covered a long path of many-year service of the Holy Church before the conciliar voice of the Russian Orthodox Church called you on June 2, 1971, to the Primatial See of the Patriarch of Moscow and All Russia.

It is really hard to name but one area of Church life which is not a matter of concern on the part of the Primate of the Church.

As the First Bishop of the Russian Orthodox Church, you, Your Holiness, are taking constant care of the timely filling of archpastoral sees with worthy candidates leading personally many to episcopal consecration, and attend to the peaceful and orderly progress of Church life in all the dioceses of our Church both within and outside this country.

Your love of the temple of God and zeal for church service set to all of us a fine example of how a true shepherd of Christ should perform his service constantly abiding in a prayerful union with God.

While conducting divine services you invariably address your flock with archpastoral edification, calling upon them to follow the salvific road of spiritual growth.

You always pay particular attention to the theological schools which you

sit often, displaying paternal concern for the training of young pastors of the Church worthy of their calling.

Your Holiness also pays attention to icon-painting, Church singing and other forms of Church art and see to it that our Church follows the best examples in line with ancient traditions.

The primatial concern of Your Holiness also extends to the publishing work of our Church which is of great importance for pastoral and liturgical service, for Orthodox theological research, for inter-Church relations and for the patriotic and peacemaking service.

On your initiative and according to your concrete directions the new complex of the Moscow Patriarchate workshops was opened recently to supply the dioceses and parishes of our Church with all the necessary requisites.

We know that the Lavra of Abba Sergiy whose name you received at Holy Baptism is especially near and dear to you. With it are linked the memories of your childhood and early years, your first experience of monastic obedience and in it you also worked as its builder who did a lot to adorn and renovate its holy shrines. And to this day the cloister of St. Sergiy of which you are the Holy Archimandrite remains for you your true spiritual home the prosperity of which is your constant concern. With your blessing our cloisters are admitting new monks and nuns.

You pay daily attention to the progress of the restoration of the Monastery of St. Daniel, the oldest in Moscow, this outstanding monument of our Church history and culture which is soon to become the Spiritual and Administrative Centre of the Russian Orthodox Church.

Being profoundly aware of the nature of the Church and her role in the present-day world, you, Your Holiness, exert considerable efforts to consolidate pan-Orthodox unity and to promote fraternal love and single-mindedness among the Local Orthodox Sister Churches.

You guide the activities of the Russian Church onto the road of developing mutual understanding and fruitful cooperation with non-Orthodox Churches and religious associations in the sphere of theological dialogue and also

in confidence-building and in strengthening peace among nations.

Your concern with problems of the ecumenical movement, the attention you constantly pay to the participation of our Church in the work of international ecumenical organizations promote the successful solution of problems of Christian unity.

In our days the development of fraternal mutual relations among the Christian Churches offers a true way for strengthening the ties of friendship and broadening manifold cooperation among nations.

Being deeply concerned with the destinies of world peace, you, Most Holy Vladyka, devote much of your strength and energy to peacemaking service, inspiring us all to follow the road of building peace and kindling love among individuals and nations. Your authoritative word is heard at meetings of the Primates of Local Orthodox Churches, at ecumenical theological conferences and at international peace forums, urging religious workers and all people of good will to increase their efforts to avert nuclear catastrophe and save the sacred gift of life.

Of exceptionally great importance in this respect have been the initiatives of Your Holiness for holding the 1977 and 1982 World Conferences for peace in Moscow which were a great success and which gave strong momentum to the development of interreligious cooperation for peace. We all remember your address at the Second Special Session of the UN General Assembly on Disarmament in New York in June 1982 in which you expressed vividly and convincingly the adamant desire for peace on the part of the faithful of our Church.

The peacemaking service of Your Holiness is inseparable from your efforts by word and by personal example to inculcate upon the servants of the Church and in the minds of her children a feeling of profound patriotism and devotion to our great and dear Motherland.

This year our Church marks solemnly together with all people the 40th anniversary of the Great Victory of the Soviet people over German fascism. At the invitation of Your Holiness, a traditional meeting of the Heads and representatives of Churches and religious associations in the USSR devoted to

this momentous event was successfully conducted in the Trinity-St. Sergiy Lavra in April. The participants offered up fervent prayers for the 20 million of our compatriots who died during the war and discussed in fraternal like-mindedness the urgent tasks of their patriotic and peacemaking service. The nation-wide celebrations of this anniversary is a fresh reminder of the broad involvement of the Russian Orthodox Church in the heroic struggle of our people with foreign invaders during the Great Patriotic War. These recollections prompt us, following your example, to do all we can to prevent nuclear catastrophe, pooling our efforts with those of the faithful of other Churches and the followers of other religions in our country, with all our compatriots, and thus helping to promote the cause of friendship and unity of all the peoples of the Soviet Union.

We also deem it necessary, Your Holiness, to note your great efforts in conducting and directing the preparations

for the celebration by our Church of the millennium of the Baptism of Russ.

Most Holy Vladyka and Father, numerous is your flock and great is the area of your patriarchal care. But, on the other hand, it is difficult to fathom the depth and strength of the love and respect which you have gained deservedly in the hearts of the faithful children of the Russian Orthodox Church. And we trust that the constant zealous prayer of the Church offered up for you in all parts of our Motherland and in remote parishes abroad will always be a force strengthening you in spirit and in body in the exploit of your Patriarchal ministry.

May the Lord, by the prayers of His Most Pure Mother, of St. Pimen the Great, of Prince St. Daniil of Moscow and of Abba Sergiy, the Hegumen of the Russian land, grant you many years of life in peace and prosperity to the glory of His Holy Name, for the good of the Holy Orthodox Church and our beloved Motherland.

- + FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine
- + ALEKSIY, Metropolitan of Tallinn and Estonia
- + ANTONIY, Metropolitan of Leningrad and Novgorod
- + FILARET, Metropolitan of Minsk and Byelorussia
- + YUVENALIY, Metropolitan of Krutitsy and Kolomna
- + SERGIY, Metropolitan of Odessa and Kherson
- + PLATON, Archbishop of Yaroslavl and Rostov
- + AFANASIY, Bishop of Perm and Solikamsk

July 23, 1985

GREETINGS OF HIGH GUESTS

Address by His Holiness and Beatitude ILIYA II,
Catholicos-Patriarch of All Georgia

Your Holiness Patriarch Pimen of Moscow and All Russia, dear and beloved brother in Christ,

The culture of a nation, its Church leave upon a person their imprint, form the character and mould the individual; reflected in each person we see, so to say, an image of the nation he comes from and of the surroundings which have brought him up.

You, Your Holiness, are a fine son of the great nation, of the Holy Russian Orthodox Church. And what is peculiar of you? Above all, a generosity of soul, high spirituality and extraordinary love for men.

I remember the happy years when you were the Father Superior of the Trinity-St. Sergiy Lavra and I was a student of the Moscow Theological Seminary and then of the Academy. By listening to your sermons we learned a great deal, and not only we, the students, but also our teachers; we saw in you a man who lived a profound inner life. Your concentration and ineffable inner beauty attracted listeners and nourished them with spiritual food.

The Lord Who tries men's hearts placed you for all your labours and trials upon the Throne of the Patriarchs of All Russia, and manifested in your person are great wisdom, insight, compassion, and foresight, which sets a fine example to others.

During your primatial service you and your Holy Church have done a lot to bring the Orthodox Churches closer together for the ecumenical cooperation among Churches. Relations between our two Autocephalous Churches—the Russian and the Georgian—are developing in a spirit of fraternal love.

I cannot pass over your great patrio-

tic activity and your great contribution to the cause of peace on Earth. Your contribution to this noble cause, the efforts of the Russian Orthodox Church are great and invaluable.

You, Your Holiness, have once said the following fine words: "It is clear that the forces of yesterday can slow down the process of detente, but they cannot stop it". It was aptly put: "...the forces of yesterday". Yes, these forces do exist and often pose a threat. The great Russian author I. S. Turgenev said: "It is frightening when nothing is considered frightening." Now that the world is witnessing a fresh and most dangerous escalation of the arms race which can spread into outer space, we, together with the progressive forces throughout the world, must do all we can to prevent the catastrophe.

Your Holiness,

On behalf of the episcopate of the Georgian Orthodox Church, our clergy and flock, and on my own behalf I would like to express to you heartfelt felicitations on this momentous jubilee—your blessed 75th birthday. We are offering up prayers to the Giver of Life that He would prolong the years of your life in peace and well-being for the good of the Russian Orthodox Church and for the good of Orthodoxy.

I would like to conclude my speech with the words of the Apostle St. John the Divine: *If ye know that he is righteous, ye know that every one that doeth righteousness is born of him* (1 Jn. 2. 29). In token of our great affection I would like to present to your Holiness this icon of the Mother of God, Who has been keeping you for many years in good health and well-being.

Address by His Holiness VAZGEN I,
the Supreme Patriarch and Catholicos of All Armenians

Your Holiness,

This is a joyful and radiant day not only for the Holy Russian Orthodox Church, but also for our Armenian Church. I represent the Apostolic Armenian Church and Armenian believers, residing in Soviet Armenia, and a large number of Armenian faithful living abroad. Today the faithful children of our Church send their best wishes to Your Holiness because centuries ago the Armenian people and the Armenian Church linked their destiny and their happiness with the Russian people and the Russian Orthodox Church. So to a certain extent you are also our Patriarch.

A few minutes ago we attended Divine Liturgy within the walls of the ancient Lavra cathedral. And we were convinced once again of the holiness of the Russian Orthodox Church, this Church with a glorious history, of her spiritual force and beauty. Thank you for this gift which you offer us now, for this celebration to mark your 75th birthday.

We have known you for a long time, and I, personally, for more than 30 years. We have been often together, attending various solemnities ever since the time when you were a metropolitan. We have been cooperating in mat-

ters pertaining to the Church and in peacemaking. We know your kind soul pure as sunshine and dedicated to prayer and preaching the Gospel of Jesus Christ. You devote your whole life to the good cause of building and strengthening the Russian Orthodox Church, of the salvation of the souls of believers. You work a great deal for the prosperity of our Motherland and for the just triumph of peace on Earth. The problem of peace today remains as topical as it was when we met for the first time 30 years ago. I think you will agree with me that today the world is in an even greater danger than it was 30 years ago.

Certain Western quarters are trying to plunge outer space into chaos. This is a crucial, decisive and responsible moment. And today, when we celebrate your 75th birthday, I would like this celebration to help unite the efforts of all Christians for the sake of peace on Earth.

In conclusion, I would like to felicitate you once again on behalf of the Armenian Church and convey her love, respect, blessing and her wish that you live in good health for many more years to see with your own eyes the triumph of life and peace all through the Earth, throughout the world.

Speech by Archbishop LIUDAS POVILONIS of Arcavica,
Chairman of the Bishops' Conference
of the Roman Catholic Church of Lithuania

Your Holiness Patriarch Pimen,

Deeply esteemed Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Dear guests,

Your Holiness, please accept most cordial felicitations from all the Catholic faithful of Lithuania. One religious author said that kindness is a great gift. Whenever we meet with Your Ho-

liness, we always feel your kindness whose warmth extends not only to the children of the Orthodox Church, but to all people. I offer to Your Holiness my felicitations and ask to accept on my own behalf and on behalf of all Lithuanian Catholics wishes of many years of life. I pray to the Lord God that you may continue to labour fruitfully for the benefit of the Russian Orthodox Church.

Speech by Chief Rabbi A. S. SHAEVICH of the Moscow Choral Synagogue

Your Holiness Patriarch Pimen of Moscow and All Russia,

On your 75th birthday permit me to express to you, and in your person to the whole of the Russian Orthodox Church, cordial felicitations. For many years now the Russian Orthodox Church has been successfully developing under your guidance ecumenical activities and exerting truly titanic efforts for the cause of peace. Not only the Russian Orthodox Church, but representatives of all religious circles within our country and far beyond its bounds are aware of the broad range of the peace-making efforts of Your Holiness. The two World Conferences of religious workers held in Moscow in 1977 and 1982 on your initiative were a considerable success and found broad response among representatives of all religious and of public circles working for peace who worthily assessed your per-

sonal contribution to this noble work. Everyone who has had the happiness to work together with you notes with gratitude the diverse nature of your activity which sets a beneficent example of true patriotism, peacemaking and ecumenism.

Allow me to assure you of our full support for this activity and of our readiness to continue our cooperation in the future. From all my heart I wish you, Your Holiness, good health, long years of life and further success in your great labours in the post of the leader of the Russian Orthodox Church.

Permit me, Your Holiness, to present to you together with this address in token of profound respect and fraternal love our sacred books published by the Moscow Choral Synagogue. They are the Pentateuch of Moses and Prayer Book with a symbolic title "Peace".

Speech by V. E. LOGVINENKO,

Chairman of the All-Union Council of Evangelical Christians-Baptists

Your Holiness Patriarch Pimen of Moscow and All Russia,

I Like my brothers who are present here, I am happy to be among the participants in your 75th birthday celebration. The All-Union Council of Evangelical Christians-Baptists has the most profound respect for you and the whole of the Russian Orthodox Church for your great contribution to the good relations among Churches and for your exceptional contribution to peacemaking. Your initiatives are truly encouraging for us. Permit me to express in this address our profound respect for you and best wishes.

"To Patriarch Pimen of Moscow and All Russia.

The path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. 4. 18).

Your Holiness, please accept our sincere and cordial good wishes on your 75th birthday. It is heartening for us to know that from youth upwards you have devoted yourself to the service of God and men and are performing to

this day the feat of faith, being the Archpastor of the Russian Orthodox Church. You are distinguished by firm faith, profound devotion to the Lord and selfless love for the Motherland. Your speeches and sermons are always vivid and clear and filled with profound theological content. Under your archpastoral guidance the Russian Orthodox Church has gained indisputed authority both at home and abroad. You are noted for an ecumenical attitude to non-Orthodox Christians and this wins you respect and love on the part of all Christian Churches. You are deeply concerned with the lot of all men on Earth and you are a true peacemaker in the full sense of this word. On your 75th birthday we wish you many more years of life and abundant mercies from the Lord. *Peace be within thy walls, and prosperity within thy palaces (Ps. 122. 7).*"

With love in Christ, yours truly—on behalf of the All-Union Council of Evangelical Christians-Baptists—V. E. Logvinenko and General Secretary A. M. Bychkov.

**Speech of Greetings by Haji AZIS NAZIEVICH FATTAKHOV,
Representative of the Muslim Religious Board in the Soviet Union**

On this momentous and radiant date in your life permit me, Your Holiness, to express to you, on behalf of all the Muslims in this country and on my own behalf, our fraternal love and gratitude for your untiring efforts to preserve peace on Earth and strengthen friendship among peoples. I cordially congratulate you, Your Holiness, on your 75th

birthday and supplicate the Lord God for granting you good health and blessing you in your labours for the good of our people and our great Motherland. May the Almighty Lord crown your days with goodness and well-being. Peace be unto you, and grace from Allah and His Blessing.

**Address by Archimandrite NIPHON,
Representative of the Patriarch of Antioch to the Patriarch of Moscow**

Your Holiness,
Distinguished assembly,

The Patriarchate of Antioch and its faithful joyously share today in the celebration of your jubilee with your beloved flock. I have been charged by our Primate and Vladyka, His Beatitude Patriarch Ignatios IV, to convey to Your Holiness his fraternal kiss and assure you that we will offer up prayers to the Most High to grant you good health and long years of life to the glory of the Holy Russian Church and all Orthodoxy.

We have just shared with you and your Holy Church the joy of episcopal consecration of your representative to our Holy See and thus witnessed once again the unity of our Holy Churches in the spirit of love and fraternity. We wish your envoy success in accomplishing his mission under the omophorion of our Vladyka and Patriarch just like we accomplish our mission here under your protection.

Allow me, Your Holiness, to felicitate you today on your jubilee and wish you to live to the age of the cedar of Lebanon.

**Speech by the First Deputy Chairman of the Board of the Soviet Peace Fund,
Hero of Socialist Labour, Prof. V. S. EMELYANOV,
Corresponding Member of the USSR Academy of Sciences**

Deeply esteemed Patriarch Pimen,

Allow me to convey to you our felicitations on this momentous occasion, your 75th birthday, from the staff of the Soviet Peace Fund and other public organizations. We can see with particular clarity your tireless noble efforts for peace to which you devote all your strength and energy, appealing not only to people's minds, but also to their hearts. I happened to hear your speeches on more than one occasion not only in our own country, but also abroad, when you were still a Metropolitan. At international assemblies in Berlin, Brussels and other cities of Europe I not only heard your ardent and convincing calls for preserving peace and

preventing war, but I also know of the response on the part of those to whom these appeals were addressed. I met with many of my friends among foreign scientists, who heard your speeches and were deeply moved by them, and who shared with me their sincere impressions.

Allow me, deeply esteemed Patriarch Pimen, to wish you long life and further success in your noble and tireless activity for the benefit of not only our people, but of all mankind.

Permit me also to present to you in memory of this jubilee this gift from the craftsmen of our country into which they have put traditional Russian skill and ingenuity.

Speech by Prof. K. I. VARLAMOV,
Member of the Board of the Soviet Afro-Asian Solidarity Committee

Your Holiness,
The Presidium of the Soviet Afro-Asian Solidarity Committee asks you to accept the Honorary Medal and Dip-

loma of the Committee and conveys to you wishes of unrelenting joy and peace on Earth.

Address by Archimandrite KIRILL,
Representative of the Patriarch of Bulgaria to the Patriarch of Moscow

Your Holiness Patriarch Pimen of Moscow and All Russia,

Allow me on behalf of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church to congratulate you cordially on the momentous jubilee in your life, your 75th birthday, and on the award of the order of your great country—the Order of the Red Banner of Labour.

This solemn occasion is an auspicious day in the rich thousand-year-long history of the Russian Orthodox Church. As a representative of the Bulgarian Patriarch, I cannot help noting in the activities of the Primate of the Holy Russian Orthodox Church that sacrificial fraternal love which all Primates of the Russian Orthodox Church have

displayed towards the people of Bulgaria and its Holy Church. At the present stage you, Your Holiness, are further consolidating these fraternal friendly bonds of love in Christ.

On this day the Bulgarian Orthodox Church is sharing in the spiritual joy of the Plenitude of the Russian Orthodox Church and prays with the flock of all Russia that Your Holiness be granted prosperity and peaceful life, good health and salvation for many more years so that you, Your Holiness, could continue to rightly administer the Word of Christ's Truth and serve the cause of world peace, preaching the peace of Christ by your primatial service. May you have many years of goodness!

Speech by Archimandrite ALEKSIY,
Father Superior of the Trinity-St. Sergiy Lavra,
at the Presentation to His Holiness Patriarch PIMEN
of an Address from the Trinity-St. Sergiy Lavra

Your Holiness, Most Holy Vladyka and our merciful Father,

Give the blessing on this momentous occasion of your jubilee for asking you to receive from the brethren of the Trinity-St. Sergiy Lavra of which you are the head this address which expresses the plenitude of our sincere filial feelings towards Your Holiness, the full measure of our love and prayerful wishes, and also for asking you to accept

this carved wooden dish bearing the picture of the great abode of the Life-Giving Trinity and the words of the incessant prayerful supplication of our brethren and of all Russian people to St. Sergiy: "O our Holy Father Sergiy, pray unto God for us". By his holy prayers and by the prayers of all the Miracle Workers of Radonezh may the Lord preserve Your Holiness in good health unto the length of day.

Speech by Bishop ALEKSANDR of Dmitrov,
Rector of the MTA and MTS,
at the Presentation to His Holiness Patriarch PIMEN of an
Address from the Moscow Theological Academy and Seminary

Your Holiness, permit me on this joyful and radiant day to offer you filial felicitations on behalf of a large family of our faculty on the occasion of your 75th birthday. The Moscow theological schools are constantly aware of your care and affection and always have your primatial blessing.

Your Holiness, permit me to present

to you this address of greeting expressing our most joyful feelings—the feelings of profound gratitude to you for the beneficence you display towards us daily. In greeting you, Your Holiness, we also ask for your prayers and your blessing for our forthcoming labours. We wish you, Your Holiness, many years of goodness.

Speech by Metropolitan FILARET
of Minsk and Byelorussia at a Festal Repast
July 23, 1985

Your Holiness, dear guests,

This meeting of ours comes as a natural continuation of today's celebrations which began at the altar of the Dormition Cathedral and continued in the academy, this big cell of the Lavra of St. Sergiy. This festal repast is also to mark a noteworthy date in the life of the Primate of the Russian Orthodox Church—His Holiness Patriarch Pimen, and also in the life of all our Church and, one can say this without exaggeration, in the life of all Christendom.

Your Holiness, many fine speeches have been made today on the occasion of your "diamond" jubilee. But there is one more greeting which comes from your flock beyond the confines of this country which nevertheless feels a strong spiritual bond with the Russian Orthodox Mother Church and with our Motherland. Being far away from the Motherland and from the Mother Church, one perceives in a special way every event in the life of the Church that takes place in her centre—Moscow. And this naturally applies to today's celebration. Therefore the foreign institutions of the Russian Orthodox Church are also together with us in prayer now. They are also conducting divine services, thanksgiving molebens, proclaim "Many Years" and wish you good health.

And all those who cannot felicitate you in person are sending greetings in telegrams and letters. There were many

phone calls yesterday with people asking about the programme of today's celebrations.

Your Holiness, permit me to convey to you at this blessed hour on behalf of all your foreign flock heartfelt felicitations and the best filial good wishes!

It would also be fair to note that this jubilee of the Patriarch of Moscow and All Russia, as I said before, is of importance for all Christendom also because it takes place on the threshold of the great date—the millennium of the formal adoption of Christianity by Russia in 988. Three years are not a long time. And already today one could note in many speeches this festal mood, a spiritual readiness to mark the approaching millennium. May the Lord grant us all the possibility to participate in good health in the approaching radiant anniversary which, like the one today, will be attended by representatives of the Churches and religious associations in the Soviet Union. This will really be an all-Christian celebration because many Orthodox and non-Orthodox Churches across the world are preparing to mark the millennium of the Russian Orthodox Church.

And every time the voice of His Holiness the Patriarch of Moscow and All Russia is raised in connection with ecumenical or peacemaking issues, it is received with enthusiasm by the world Christian and religious public. This is

also heartening for the flock of all Russia.

Your Holiness, we wish you good health, the joy of life and the joy of serving the Holy Russian Orthodox

Church, the whole Orthodox world in the name of the great and sacred ideas of unity of the Church and peace on Earth. May God keep you for many more years to come!

**Speech by Metropolitan YUVENALIY of Krutitsy and Kolomna
at the Festal Repast on the 75th Birthday
of His Holiness Patriarch PIMEN**

July 23, 1985

Your Holiness,

It is with special feeling that I convey to you cordial felicitations from the Moscow Diocese which you hold close to your heart. Its multimillion flock, the clergy, vicars and myself, your unworthy obedientiary, proclaiming your name at liturgy as the Patriarch of Moscow and All Russia, always feel with special affection that we stand the nearest to you, for Moscow holds the pride of place in your title.

What is more, all the 75 years of your life, from birth to the waxing in faith, from profession to the archpastoral and primatial service, has providentially bound you spiritually with the heart of the Holy Russ. Today to all, who turn their gaze to Your Holiness, you can repeat with confidence the words of the Psalmist: *O taste and see that the Lord is good* (Ps. 34. 8).

I would like to express my confidence that God's goodness, the grace and power of God descended upon you for the reason of your loyalty to the ancient commandment: *Honour thy father and thy mother: that thy days may be long upon the land* (Exod. 20. 12). Besides honouring your earthly parents, you honoured sacredly your spiritual tutors and fathers, and all these virtues were crowned with particular respect for and obedience to our father Patriarch Aleksiy of blessed memory.

Being 33 years his junior, you in your service indeed "walked before him as the son before the father and a pupil before the teacher". Many of us witnessed the affection he cherished for you in response. Suffice it to recall that feeble as he was at the time, taking no

rest after the celebration of his 80th birthday and having just parted with his distinguished foreign guests, he left at once for Odessa to lead your archpastoral consecration. And later, beginning from 1957, he placed on you a range of lofty and responsible obediences on an all-Russia scale and especially concerning the administration of the Moscow Diocese and the city of Moscow. Since then your tireless and most useful inter-Church, ecumenical, public, peacemaking and patriotic activities have continued to grow.

And, finally, your veneration since childhood of the Mother of God has secured for you Her maternal intercession and protection.

Therefore the jubilee of Your Holiness fortifies in us the living and invincible faith in the immutability of God's Promises and the unending concern of Divine Providence for the human race and His Holy Church. Allow me, Your Holiness, to express our filial love and gratitude for the constant care and concern which you, despite all the hard work involved in your primatial service, continue to show to the clergy and the flock of the Moscow Diocese, which is close to your heart.

Participating with joy in your jubilee celebrations today, we are offering up ardent prayers unto the Chief Shepherd the Lord, His Most Pure Mother and the Saints of God, especially the saintly Primates of Russia, that they might preserve for us for many beneficent years to come your loving heart and that the light of your exploit in life might guide us to peace, fraternity and salvation.

Speech by Archbishop Dr. EDGAR HARK
of the Estonian Evangelical-Lutheran Church

Your Holiness,

Dear friends, brothers and sisters,

We have already heard many fine and heartfelt words addressed to His Holiness on his 75th birthday. And now permit me too, Your Holiness, to offer you felicitations on your 75th birthday on behalf of the Estonian Evangelical Lutheran Church and the Evangelical Lutheran Churches of Latvia and Lithuania and wish you God's grace and abundant mercy. It is a fine, excellent and joyful day. But, let me tell you, it is also a responsible day in the sense that all of us have come together. Our common goal is peace and unity. We all want that there always be peace in the world and that there would be no wars. Having lived through a war, we all know what war means and do not want it to be repeated. The activities of His Holiness Patriarch Pimen set an example to us all of how we should work for the benefit of the Church and prosperity of our Motherland and what is to be done to ensure peace. We in our Estonian Evangelical Lutheran Church hear and read statements and messages of

His Holiness Patriarch Pimen and I can tell you that they have touched our hearts and left a profound impression. We want to work like the Russian Orthodox Church is working headed by Patriarch Pimen. And I am very happy that our small Estonian Evangelical Lutheran Church lives and works in fraternal friendship with the Russian Orthodox Church. We are neighbours and we understand one another, and this is the way all our Churches should understand each other and work together for the good of our Motherland, for the sake of the future, in the name of universal peace. The top award in our Estonian Church is the Certificate of Honour from the Consistory. Our Consistory has unanimously decided to ask His Holiness Patriarch Pimen to accept this honorary award from our Church. This award will soon be presented to you in token of our love and respect. We wish you the best of everything, that you could continue to work successfully for the cause of peacemaking, unity of Churches and for the benefit of our Motherland.

Message of Greeting from the Presidium of the Union
of Soviet Societies for Friendship Read Out by the
Executive Secretary of Its Presidium, K. N. DUBAS

Your Holiness,

The Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries extends to you cordial felicitations on your momentous jubilee on behalf of the Soviet public participating in the movement for peace and friendship with the peoples of foreign countries.

Your patriotic activity enjoys respect and recognition on the part of the Soviet and foreign public. Widely known is your contribution to the cause of preserving and strengthening peace, of broadening and cementing international cooperation. Under your guidance the Russian Orthodox Church participates through her representatives in international and inter-Church forums in sup-

port of peace and security on Earth and against the threat of nuclear war.

The Presidium of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries notes with deep satisfaction your personal involvement and the fruitful efforts of representatives of the Russian Orthodox Church in the movement of the Soviet public for promoting and strengthening mutual understanding, confidence and friendship among nations.

We wish you good health, long years of life and further fruitful activities in the lofty and responsible post of the Head of the Russian Orthodox Church for the benefit of our Motherland and in the cause of peace on Earth.

THE PRESIDUM OF THE UNION OF SOVIET SOCIETIES FOR FRIENDSHIP

Speech by the Chairman of the Supreme Old Believers Council
in the Lithuanian SSR, I. I. EGOROV, at the Festal Repast.

Your Holiness Patriarch Pimen of Moscow and All Russia,

With a feeling of Christian love and profound respect for Your Holiness I have the honour and joy to felicitate you on the momentous date of your 75th birthday.

On behalf of the Old Believers Church (Pomorye Communion) I wish Your Holiness good health, many years of life and God's help in your great labours to the glory of the Russian Orthodox Church and for the benefit of our Motherland and peace on Earth.

I would like to take this opportunity to say that the Old Believers Church has profound respect for Your Holiness because it was under your wise chairmanship that the 1971 Local Council of the Russian Orthodox Church met in this holy church of the Trinity-St. Sergiy Lavra which removed by its Acts the anathemas from the old Russian rites pronounced by the Great Moscow Council of 1666-1667 for our refusal to accept the reforms of Patriarch Nikon. The removal of the anathemas has served to eliminate the enmity and hostility that had existed between the Russian Orthodox Church and the Old Believers Church for more than 300 years and helped establish, at last, relations of fraternal love between them.

The Old Believers Church is also grateful to Your Holiness and the Russian Orthodox Church for the repeated invitations to our representatives to peace conferences and meetings which makes it possible for the Old Believers to attend them and raise their voice against war and in defence of peace.

You, Your Holiness, and the Russian Orthodox Church of which you are the Head are tirelessly working for the triumph of truth, justice and peace on Earth.

The whole world sees and knows of your efforts for the sake of the sacred cause of safeguarding and preserving peace, for the sake of ensuring peaceful life for all people and nations on Earth, for peaceful international cooperation which is the prerequisite of the well-being of all mankind.

It is with a feeling of fraternal Christian love that we share with the Russian Orthodox Church the common joy of this jubilee, the joy that comes from the grace-giving breath of the Holy Spirit within this holy refuge of Abba Sergiy. With love in Christ we wish the blessing of the Most High God to Your Holiness and the distinguished hierarchs of the Russian Orthodox Church in the great labours for the good of the Church so that in love and firm hope and through your labours the efforts for peace on Earth on the part of all religions in the world would become even more effective, that everyone would work for the good of the Church of Christ and all Christendom, for the good of all religions, for the benefit of our dear Motherland, of the entire human fraternity and for the sake of lasting peace on Earth.

Once again I wish Your Holiness many, many years of life in good health.

May Almighty God grant you the strength and firmness to do His holy will!

Celebrations to Mark the 75th Birthday of His Holiness Patriarch PIMEN

On July 23, 1985, the Feast of the Deposition of the Holy Robe of Our Lord Jesus Christ in Moscow, the Russian Orthodox Church solemnly marked the 75th birthday of her Primate and Father, His Holiness Patriarch Pimen of Moscow and All Russia.

By a decision of the Jubilee Commission of the Holy Synod headed by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, the jubilee celebrations were held in the Trinity-St. Sergiy Lavra. On the eve, Metropolitans—Aleksiy of Tallinn and Estonia, Yuvenaliy of Krutitsy and Kolomna, and Sergiy of Odessa and Kherson, assisted by numerous clergy, conducted All-Night Vigil in the Dormition Cathedral of the Lavra.

On the day of the jubilee Divine Liturgy in the Dormition Cathedral was celebrated by the Primate of the Georgian Orthodox Church, His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, together with Metropolitans: Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksiy of Tallinn and Estonia; Antony of Leningrad and Novgorod; Filaret of Minsk and Byelorussia; Yuvenaliy of Krutitsy and Kolomna; Sergiy of Odessa and Kherson; David of Sukhumi and Abkhazia (Georgian Orthodox Church); Archbishops: Pitirim of Volokolamsk, Iov of Zaraisk, Mefodiy of Voronezh and Lipetsk; Bishops: Afanasiy of Perm and Solikamsk, Vakhtang of Chkondidi (Georgian Orthodox Church), Kliment of Serpukhov, Nikolai of Zvenigorod; as well as by Father Superior of the Trinity-St. Sergiy Lavra Archimandrite Aleksiy; Representative of the Patriarch of Antioch to the Patriarch of Moscow Archimandrite Niphon; Deputy Head of the Department of External Church Relations, Protopresbyter Vitaliy Borovoi; Father Superior of the Moscow Monastery of St. Daniel Archimandrite Evlogiy; Father Superior of the Pochaev Lavra of the Dormition Archimandrite Mark; Father Superior of the Pskov-Pechery Monastery of the Dormition Archimandrite Gavriil; Rector of the Odessa Theological Seminary Archpriest Aleksandr Kravchenko; Docent of the Leningrad Theological Academy Archimandrite Avgustin and other clerics.

Present at the divine service in the Dormition Cathedral was His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians. The Liturgy was attended by Metropolitans: Aleksiy of Kalinin and Kashin; Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Archbishops: Leontiy of Orenburg and Buzuluk; Ioann of Kuibyshev and Syzran; Mel-

khisedek of Sverdlovsk and Kurgan; Mikhail of Vologda and Veliki Ustyug; Gedeon of Novosibirsk and Barnaul; German of Tula and Beley; Makariy of Argentina and South America, Patriarchal Exarch to Central and South America (now of Ivano-Frankovsk and Kolomyia); Serapion of Vladimir and Suzdal; Simon of Ryazan and Kasimov; Varnava of Cheboksary and Chuvashia; Bishops: Anatoliy of Ufa and Sterlitamak; Antony of Stavropol and Baku; Ioann of Zhitomir and Ovruch; Khrisani of Kirov and Sloboda and also a large number of clerics from Moscow and various dioceses. Also present at the service were the guests attending the jubilee celebrations.

After the Liturgy, Metropolitan Filaret of Kiev and Galich delivered an address on the 75th birthday of His Holiness the Patriarch (see p. 8).

This was followed by a thanksgiving moleben conducted by His Holiness Patriarch Iliya who was assisted by the attending hierarchs and clergy. An ardent prayer was offered up unto the Almighty Lord for granting to His Holiness the Patriarch good health and strength for many more years of service for the Holy Church.

After the moleben, His Holiness Patriarch Iliya made a brief address. He said: "Your Holiness, Vazgen I, Supreme Patriarch-Catholicos of All Armenians, dear guests, Your Eminences, Your Graces, dear brothers and sisters,

"I would like to extend to all of you felicitations on this momentous occasion—the 75th birthday of His Holiness Patriarch Pimen of Moscow and All Russia. I wish His Holiness many more joyful years of life and I wish ever greater prosperity to the Russian Church".

"Many Years" was sung to His Holiness Patriarch Pimen.

Singing during the service was a mixed choir of the Trinity-St. Sergiy Lavra conducted by its precentor, Archimandrite Matfei.

His Holiness Patriarch Pimen spent the memorable day praying in his cell.

At 1 p. m. the festal pealing of the Lavra bells announced the arrival of His Holiness. He was welcomed in front of the Trinity Cathedral by the Father Superior, Archimandrite Aleksiy, and the Superintendent Dean, Hegumen Onufriy. His Holiness venerated at the holy relics of Abba Sergiy and said a prayer, and then proceeded to the building of the Moscow Theological Academy where he was welcomed by its Rector, Bishop Aleksandr of Dmitrov.

His Holiness inspected a photo exhibition, de-

ated to his 75th birthday, in the foyer of the new assembly hall of the Academy.

He then proceeded to the assembly hall for the jubilee ceremony arranged by the Holy Synod of the Russian Orthodox Church.

After the singing of the Prayer "O Heavenly King", His Holiness blessed the assembly.

The Chairman of the Jubilee Commission, Metropolitan Aleksiy of Tallinn and Estonia delivered the opening address (see p. 10) and declared the meeting opened.

The report "His Holiness Patriarch Pimen—Successor to the First Bishops of Moscow" was presented by the Rector of the Moscow Theological Academy and Seminary, Bishop Aleksandr of Dmitrov (see p. 11).

Then Metropolitan Antony of Leningrad and Novgorod read out an address of greeting from the Holy Synod of the Russian Orthodox Church (see p. 16) and handed it to His Holiness. Presented to His Holiness from the Holy Synod were a panagia, a patriarchal mitre and a porcelain vase with his portrait and a view of the Trinity-St. Sergiy Lavra.

His Holiness received cordial felicitations on his jubilee and memorial gifts from His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia; His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians; Chairman of the Bishops' Conference of the Roman Catholic Church of Lithuania Archbishop Judas Povilonis of Arcavica; Chief Rabbi of the Moscow Choral Synagogue A. S. Shaevich; Chairman of the All-Union Council of Evangelical Christians-Baptists V. E. Logvinenko; Haji M. N. Fattakhov of the Muslim Religious Board of the USSR, Deputy Head of the Department of International Relations of Muslim Organizations in the USSR; Representative of the Patriarch of Antioch to the Patriarch of Moscow Archimandrite Niphon. From the Soviet public organizations His Holiness was felicitated by the First Deputy Chairman of the Board of the Soviet Peace Fund, Prof. V. S. Emelyanov, Corresponding Member of the USSR Academy of Sciences, Hero of Socialist Labour; from the Soviet Afro-Asian Solidarity Committee—by Prof. I. I. Varlamov. His Holiness also received felicitations from the Representative of the Patriarch of Bulgaria to the Patriarch of Moscow Archimandrite Kirill; on behalf of the brethren of the Trinity-St. Sergiy Lavra—by its Father Superior

Archimandrite Aleksiy; on behalf of the Moscow Theological Academy and Seminary—by the Rector, Bishop Prof. Aleksandr of Dmitrov (see. pp. 19-24).

His Holiness Patriarch Pimen spoke in response expressing gratitude for the congratulations (see p. 4).

The closing speech was made by Metropolitan Aleksiy of Tallinn and Estonia who invited all those present to sing "Many Years" to His Holiness.

The Holy Synod arranged a festal repast in honour of His Holiness the Patriarch in the St. Sergiy Refectory Church of the Lavra.

During the function His Holiness was greeted by: Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate (on behalf of the foreign flock of the Russian Orthodox Church); Metropolitan Yuvenaliy of Krutitsy and Kolomna (on behalf of the Moscow Diocese); Archbishop Dr. Edgar Hark, of the Evangelical Lutheran Church of Estonia (on behalf of the Evangelical Lutheran Churches of Estonia, Latvia and Lithuania); the Executive Secretary of the Presidium of the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries K. N. Dubas (on behalf of the Presidium of the Union of Soviet Societies of Friendship); the Chairman of the Supreme Old Believers Council in the Lithuanian SSR I. I. Egorov (on behalf of the Old Believers of Lithuania) (see pp. 24-27).

Speech in reply at the repast was delivered by His Holiness Patriarch Pimen (see p. 7).

All those present at the function received mementoes of the occasion—commemorative medals and a pamphlet describing the ecclesiastical, peacemaking, ecumenical and public activities of His Holiness Patriarch Pimen.

After the repast the joint choir of the Trinity-St. Sergiy Lavra brethren and students of the Moscow Theological Academy and Seminary sang, under the baton of precentor Archimandrite Matfei, church hymns.

A common prayer was said at the end of the festal repast, marking the end of the celebrations in honour of the 75th birthday of His Holiness Patriarch Pimen.

Deacon FEODOR SOKOLOV

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His Holiness and Beatitude Iliya II the Catholicos-Patriarch of All Georgia and the hierarchs assisting him celebrating Divine Liturgy in the Dormition Cathedral of the Lavra



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, delivering a sermon in the Dormition Cathedral of the Lavra



Divine service in the Dormition Cathedral of the Lavra on the Patriarch's birthday



Great Entrance at Divine Liturgy
in the Dormition Cathedral of the
Lavra

His Holiness Vazgen I, Supreme
Patriarch and Catholicos of All
Armenians and other guests of ho-
nour, participants in the jubilee
celebrations, attending a divine
service in the Dormition Cathe-
dral of the Lavra

Participants in the celebrations
singing the prayer "O Heavenly
King" at the opening of the jubilee
ceremony in the Assembly Hall
of the Moscow Theological Aca-
demy and Seminary



Rector of the Moscow Theological Academy and Semi-
nary, Bishop Prof. Aleksandr of Dmitrov, speaking on
the life and labours of His Holiness Patriarch Pimen



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Editor-in-Chief: **Archbishop PITIRIM of Volokolamsk,**
Head of the Publishing Department
of the Moscow Patriarchate

Presentation of the Order of the Red Banner of Labour to Patriarch PIMEN

By the Decree of the Presidium of the USSR Supreme Soviet of July 22, 1985, His Holiness Patriarch Pimen of Moscow and All Russia was awarded the Order of the Red Banner of Labour for his patriotic activities in defence of peace, and on the occasion of his 75th birthday (*JMP*, 1985, No. 7, p. 2).

On August 30, in the Kremlin, the First Vice-President of the Presidium of the USSR Supreme Soviet, V. V. Kuznetsov, presented to His Holiness Patriarch Pimen the order. Vasiliy Vasilyevich Kuznetsov cordially greeted His Holiness and warmly congratulated him on the high award. In a speech with which he addressed His Holiness the Patriarch V. V. Kuznetsov noted that the government of our country attaches great value to the patriotic activities of the Russian Orthodox Church, the significant contribution which it is making to the strengthening of peace throughout the world, and to the great personal peacemaking and patriotic labours of Patriarch Pimen.

On receiving the award, His Holiness addressed V. V. Kuznetsov with a speech (see below).

The ceremony of the presentation of the order to Patriarch Pimen was attended by Secretary of the Presidium of the USSR Supreme Soviet, T. N. Menteshashvili, and Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, E. E. Milovanov. Also present was Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch.

Speech of His Holiness Patriarch PIMEN upon Being Presented with the Order of the Red Banner of Labour

August 30, 1985

Most esteemed Vasiliy Vasilyevich, First Vice-President of the Presidium of the USSR Supreme Soviet,

With all my heart I thank you and, in your person, the Presidium of the USSR Supreme Soviet for this high appraisal of my modest labours—the award of the Order of the Red Banner of Labour.

I see the credit for this award as belonging to the whole Russian Orthodox Church, to all our Orthodox believers.

Believers among our country's citizens feel profound satisfaction at the fact that our Motherland is a major bulwark of international peace, that it tirelessly advances outstanding peace initiatives which, as the reflection of the will of our entire people, respond to the essence of world history and the vital aspirations of people.

The feeling of responsibility for what happens in the world must be a matter of every-day concern of a believer—the Russian Orthodox Church constantly reminds her children of this. At this difficult and responsible time our hierarchs, clergy and laity, in cooperation with all peaceloving religious forces and all people of good will, are doing their utmost to pre-

serve peace and to create, in relations between nations, a moral atmosphere in which any encroachments on human life and dignity will be impossible.

True to its centuries-old patriotic and peacemaking traditions, the Russian Orthodox Church will continue to multiply her labours for the good of our dear Motherland and the strengthening of peace throughout the world.

Once again I cordially thank you, highly esteemed Vasiliy Vasilyevich, and wish you good health and blessed success in your lofty and responsible service.

Decisions of the Holy Synod

At its session on September 12, 1985, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, the Moscow Patriarchate Podvorye in Beirut, Lebanon.

RESOLVED: that, in connection with the expiration of the term of office, Archpriest Stefan Shuba be relieved of his duties as Dean of the Moscow Patriarchate Podvorye in Beirut and Deputy Representative of the Patriarch of Moscow to the Patriarch of Antioch, and be placed at the disposal of His Eminence Metropolitan Sergiy of Odessa and Kherson.

* * *

At its session on September 20, 1985, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, the Representation of His Holiness the Patriarch of Moscow and All Russia in New York, USA.

RESOLVED: (1) that, in connection with the expiration of the term of office, Archpriest Petr Shushko be relieved of his pastoral duties at the Parish of All the Saints Who Shone Forth in the Land of Russia, in Pine Bush Estate (New York State), and be placed at the disposal of His Eminence Metropolitan Filaret of Minsk and Byelorussia;

(2) that Archpriest Gennadiy Dzichkovsky, of the Minsk Diocese, be sent to minister at the Parish of All the Saints Who Shone Forth in the Land of Russia.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, the St. Nicholas Cathedral Church in San Francisco, USA.

RESOLVED: that Archpriest Vladimir Veriga, of the Moscow Diocese, be appointed Dean of

the St. Nicholas Cathedral Church in San Francisco.

* * *

At its session on October 4, 1985, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn of the Russian Orthodox Church delegation, headed by His Eminence Metropolitan Nikodim of Lvov and Ternopol, in Argentina from June 10 to 26, 1985.

RESOLVED: (1) that satisfaction be expressed with the hierarchal visitation of the parishes of the Exarchate of Central and South America in Argentina by His Eminence Metropolitan Nikodim;

(2) that, with thanksgiving to the Chief Shepherd Our Lord Jesus Christ, joy be expressed at the consecration of the renovated Cathedral of the Annunciation and the blessing of the new building of the Exarchate in Buenos Aires, as well as the consecration of the new Church of All the Saints Who Shone Forth in the Land of Russia in the city of Lanus;

(3) that the gracious attention accorded the Russian Orthodox Church delegation by the wide ecclesiastical circles in Argentina, the state authorities of the Republic of Argentina, and personally by Dr. Raul Alfonsin, President of the Republic of Argentina, be noted with gratitude.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of Archpriest Bogdan Soiko, Hieromonk Aleksiy Makrinov and Sister Marina Dyba in the centenary celebrations of the Brotherhood of Sts. Sergiy and German (Autonomous Orthodox Church of Finland) which took place in Finland from June 27 to 30, 1985.

RESOLVED: that satisfaction be expressed with the participation of the representatives of the Russian Orthodox Church in the centenary solemnities of the Autonomous Orthodox Church

of Finland and that hope be expressed that it will strengthen further the ties between the Sister Churches.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the stay in Torgau, GDR, from June 28 to July 1, 1985, at the invitation of the CPC Regional Committee in the GDR, of the Russian Orthodox Church delegation, headed by Archbishop Nikolai of Gorki and Arzamas, and on its participation in the 40th anniversary celebrations of the meeting on the Elbe of Soviet and American troops. Christians of the GDR, USSR, USA and a number of other European countries took part in the celebrations.

RESOLVED: (1) that deep satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the celebrations of the 40th anniversary of the meeting on the Elbe of Soviet and American troops;

(2) that the Torgau Statement adopted by the participants in the meeting be approved;

(3) that gratitude be expressed to the CPC Regional Committee for the attention and hospitality accorded the Russian Orthodox Church delegation in Torgau.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, on the participation of the Russian Orthodox Church delegation, headed by him, in the VI All-Christian Peace Assembly which took place in Prague, CSSR, from July 2 to 8, 1985, with the main theme: "Christians Against the Forces of Death—on the Way to Peace and Justice for All", and under the motto: "God Calls: Choose Life!—the Hour Is Late" and the epigraph from the Gospel: "I have come that they may have life in abundance" (Jn. 10. 10).

RESOLVED: (1) that the success of the VI All-Christian Peace Assembly held in Prague be noted with satisfaction and that hope be expressed that it will serve to further develop the Christian peace movement;

(2) that the results of the Assembly be approved and that satisfaction be expressed with the atmosphere of frankness, Christian love and mutual understanding that reigned during its work;

(3) that the stand of the Russian Orthodox Church delegation at the Assembly be approved;

(4) that the further development of the Russian Orthodox Church participation in the activities of the CPC in accordance with the decisions of the VI All-Christian Peace Assembly, be considered useful;

(5) that the importance be marked of the participation in the VI Assembly of the CPC of representatives of the non-Christian religions which testifies to the development of the inter-religious peacemaking ties of the Christian Peace Conference;

(6) that satisfaction be expressed with the re-election at the VI All-Christian Peace Assembly of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the Continuation Committee of the Christian Peace Conference;

(7) that the election by the VI All-Christian Peace Assembly to the CPC Continuation Committee of the following representatives of the Russian Orthodox Church: Metropolitan Filaret of Minsk and Byelorussia; Metropolitan Yuvnaliy of Krutitsy and Kolomna; Archbishop Kiril of Smolensk and Vyazma; Bishop Sergiy of Solnechnogorsk; Archpriest Georgiy Goncharov, A. S. Buevsky, N. S. Bobrova and I. A. Krylov be acknowledged;

that the election by the VI ACPA to the CPC Working Committee of Bishop Sergiy of Solnechnogorsk and A. S. Buevsky be acknowledged;

that the election by the CPC Continuation Committee of A. S. Buevsky Vice-President of the CPC be acknowledged;

that the appointment by the CPC Working Committee of Archpriest Georgiy Goncharov to the International Secretariat of the CPC and his election by the Working Committee to the post of Deputy General Secretary of the CPC be acknowledged;

(8) that His Beatitude Metropolitan Dorotiy of Prague and All Czechoslovakia be thanked for fraternal hospitality accorded the representatives of the Russian Orthodox Church;

(9) that gratitude be expressed to the leaders of Churches in Czechoslovakia for the attention accorded the Russian Orthodox Church delegation.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his sojourn with his suite in Cyprus from July 11 to 14, 1985, on his way to the Holy Land.

RESOLVED: (1) that deep satisfaction be expressed with the meeting between His Eminence Metropolitan Filaret and the Primate of the Holy Church of Cyprus, His Beatitude Chrysostomos, Archbishop of New Justiniana and Cyprus;

(2) that His Beatitude Archbishop Chrysostomos be thanked for his gracious attention to representatives of the Russian Orthodox Church;

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Ho

the Department of External Church Relations, on his trip from July 14 to 18, 1985, to the Holy City of Jerusalem and the Holy Land to consider the affairs of the Russian Orthodox Mission.

RESOLVED: (1) that the report be acknowledged;

(2) that heartfelt gratitude be expressed to His Beatitude the Patriarch of the Holy City of Jerusalem and All Palestine, Diodoros I for his attention to His Eminence Metropolitan Filaret during his sojourn within the bounds of the Holy Jerusalem Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the representatives of the Russian Orthodox Church in the events of the 12th World Festival of Youth and Students held from July 27 to August 3, 1985, in Moscow.

RESOLVED: (1) that the report be acknowledged;

(2) that the active contribution of the young representatives of the Russian Orthodox Church to the work of the International Preparatory Committee for the 12th World Festival of Youth and Students be noted;

(3) that satisfaction be expressed with the participation of the episcopate, clergy and laity of the Russian Orthodox Church, including the teachers and students of the Moscow Theological schools, in the ecumenical prayers and in meetings and conversations with young Christians from among the festival delegates held in Moscow and Zagorsk, which passed in an atmosphere of cordiality and mutual understanding;

(4) that gratitude be expressed to His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, for supervising the festival events held at the Trinity-St. Sergiy Lavra and the Moscow Theological Academy; to His Eminence Metropolitan Yuliy of Krutitsy and Kolomna for holding the meetings of religious participants in the festival at the Monastery of St. Daniel and at the Department of External Church Relations, as well as to all the representatives of the Russian Orthodox Church who had contributed to the success of the festival.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the 37th Session of the Central Committee of the World Council of Churches, held in Buenos Aires, Argentina, from July 28 to August 8, 1985, which provided an opportunity for the Russian Orthodox Church members of the WCC Central Committee to see the life and work of

the Exarchate of the Russian Orthodox Church in Central and South America.

RESOLVED: (1) that satisfaction be expressed that the session of the Central Committee of the World Council of Churches, held for the first time in Latin America, had passed in an atmosphere of fraternity and cooperation with the Churches in Argentina and the Latin American Council of Churches, that it proved to be another step on the path to the attainment of Church unity and that it helped to augment Christian peacemaking service;

(2) that the stand of the Russian Orthodox Church members of the Central Committee of the World Council of Churches at its 37th session be approved;

(3) that the results of the 37th session of the WCC Central Committee be acknowledged;

(4) that, with thanksgiving to the Lord, the successful development of the life and activities of the Exarchate of the Russian Orthodox Church in Central and South America be noted;

(5) that gratitude be expressed to the leaders of the Churches and of the Ecumenical Councils, as well as to statesmen of Argentina, for the cordiality shown to the representatives of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the trip to Holy Mount Athos, Greece, from August 5 to 16, 1985, made by pilgrims of the Russian Orthodox Church led by His Grace Archbishop Agafangel of Vinnitsa and Bratslav.

RESOLVED: (1) that, with thanksgiving to the All-Merciful God, deep satisfaction be expressed with the pilgrimage made by representatives of the Russian Orthodox Church to Holy Mount Athos and their visits to other Orthodox shrines in Greece;

(2) that the visit of the pilgrims to the Russian Monastery of St. Panteleimon in time for the Feast of the Great Martyr and Healer St. Panteleimon and the common prayers said by the pilgrims and the monks of the cloister be noted with special satisfaction;

(3) that gratitude be expressed to His Beatitude Archbishop Seraphim of Athens and All Greece and His Grace Bishop Chrysostomos of Dodonis, Father Superior of Penteli Monastery, for their attention and hospitality accorded the pilgrims of the Russian Orthodox Church during their stay within the bounds of the Holy Orthodox Church of Greece.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the IV European Ecumenical Youth Confe-

rence held in Tampere, Finland, on August 8-15, 1985.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of the delegation from the theological schools of the Russian Orthodox Church in the IV European Ecumenical Youth Conference;

(3) that the efforts of the Ecumenical Youth Council in Europe to educate Christian youth of the continent in the spirit of ecumenism and peacemaking, be noted with approval.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his sojourn in the Polish People's Republic from August 17 to 22, 1985, as head of the delegation of the Russian Orthodox Church and the participation of the delegation, at the invitation of His Beatitude Metropolitan Vasilii of Warsaw and All Poland, in the celebrations for the 900th anniversary of the St. Nicholas Church in the town of Drohičin.

RESOLVED: (1) that satisfaction be expressed with the visit made by His Eminence Metropolitan Filaret to Poland and the participation of the Russian Orthodox Church delegation in the solemnities of the Polish Orthodox Church;

(2) that the usefulness of the meetings which His Eminence Metropolitan Filaret had had with eminent leaders of the Christian Churches in Poland, as well as of the Polish Ecumenical Council and of the Christian Social Association in Poland, be noted with satisfaction;

(3) that His Beatitude Metropolitan Vasilii of Warsaw and All Poland be cordially thanked for his kindness and hospitality extended to the representatives of the Russian Orthodox Church;

(4) that the attention accorded His Eminence Metropolitan Filaret by eminent representatives of the Polish People's Republic in the persons of Witold Młynczak, Vice-Chairman of the State Council of Poland, and Dr. Kazimierz Morawski, a member of the State Council, be noted with gratitude.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the hierarchs of the Russian Orthodox Church in peace missions to foreign countries as members of delegations from public organizations of the Soviet Union:

His Grace Archbishop Makarii, who stayed in Great Britain from July 9 to 19, 1985, as a member of the Soviet Peace Committee delegation at the invitation of the Northern Society of Friends of Peace;

His Grace Archbishop German of Tula and Belev, who was in the FRG from September 1 to

7, 1985, as member of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of the representatives of the Russian Orthodox Church in the visits to foreign countries as members of delegations from Soviet public organizations which promote friendship and cooperation among nations.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the Continuation Committee of the Christian Peace Conference, on the participation of the delegation from the Christian Peace Conference, headed by him, in the XVI General Assembly of the Conference of Non-Governmental Organizations on the theme: "Non-Governmental Organizations and the United Nations— Together for a Better World", which took place on September 10-11, 1985, in Geneva, Switzerland.

RESOLVED: that the report be acknowledged;

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation, headed by His Eminence Metropolitan Nikodim of Lvov and Ternopol, in the Peace Days held by the Bialystok Diocese of the Polish Orthodox Church and by the Local Peace Committee in Bialystok, Poland, on September 13-19, 1985.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the said peace forum.

(2) that His Beatitude Metropolitan Vasilii of Warsaw and All Poland and His Grace Bishop Savva of Bialystok and Gdansk be thanked for their attention and hospitality extended to the representatives of the Russian Orthodox Church during their stay within the bounds of the Polish Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the official visit paid by Dr. Emilio Castro, the newly-elected General Secretary of the World Council of Churches, to the Russian Orthodox Church and the other member-Churches of the WCC in the Soviet Union, on September 14-15, 1985.

RESOLVED: (1) that deep satisfaction be expressed with the successful visit of Dr. Emilio Castro to the Russian Orthodox Church;

(2) that the importance of the meeting between Dr. Emilio Castro and the Primate of

Russian Orthodox Church His Holiness Patriarch Pimen, which passed in a spirit of Christian love and cordiality, be specially noted:

(3) that the usefulness be noted of the meetings and conversations that took place between Fr. Emilio Castro and His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and other representatives of the Russian Orthodox Church actively involved in the ecumenical activities;

(4) that hope be expressed that the visit of Fr. Emilio Castro, General Secretary of the WCC, will help to extend further the participation of the Russian Orthodox Church in the activities of the World Council of Churches.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation headed by His Grace Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, in the 10th International Conference of the Society of Canon Law of the Eastern Churches", held on September 14-22, 1985, in Chambesey, near Geneva, Switzerland, on the theme: "Inter-Church Relations and Canon Law".

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of the representatives of the Russian Orthodox Church in the said congress and their contribution to the examination of its problems.

HEARD: the report by His Eminence Metropolitan Sergiy of Odessa and Kherson on the participation of the Russian Orthodox Church delegation headed by him in the Inter-Religious Assembly on the theme: "Peace Today Is the Only Life on Our Planet" held on the initiative of the Romanian Orthodox Church in Bucharest, Romania, on September 16-18, 1985.

RESOLVED: (1) that the participation of the Russian Orthodox Church delegation headed by His Eminence Metropolitan Sergiy in the Inter-Religious Assembly in Bucharest, be approved;

(2) that satisfaction be expressed with the said assembly which will unquestionably be a mighty contribution to the development of inter-religious cooperation in the cause of peace;

(3) that His Beatitude Patriarch Justin of All Romania be thanked for his gracious attention and hospitality shown to the representatives of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee of the Holy Synod,

on the results of the entrance examinations to the theological schools of the Moscow Patriarchate and on the commencement of the academic year.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the results of the entrance examinations and the enrolment of the first year courses at the theological academies and seminaries, and at the Leningrad Theological Academy Precentorial Courses.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on filling the post of Vicar of the Kiev Diocese to which His Eminence recommended Archimandrite Antony Moskalenko, Chancellor of the Ukrainian Exarchate.

INFORMATION: Archimandrite Antony Moskalenko was born in 1940. He graduated from the Faculty of Law of Krasnoyarsk State University and extramurally from the Moscow Theological Academy. In 1969, he was ordained to the priesthood and later professed in the Novosibirsk Diocese. In 1981, he was the superintendent dean of the Khmelnytsky Diocese. In 1984, he was appointed Chancellor of the Ukrainian Exarchate and Dean of the Cathedral Church of St. Vladimir.

RESOLVED: that Archimandrite Antony Moskalenko be designated Bishop of Pereyaslav-Khmelnytsky, and Vicar of the Kiev Diocese, with the nomination and consecration to the episcopal dignity to take place in the city of Kiev.

The appropriate ukases to be issued.

HEARD: the petition of His Grace Archbishop Makariy of Argentina and South America, Patriarchal Exarch to Central and South America, to release him from the duties imposed upon him by the Holy Synod due to the deterioration of his health which made him unfit to reside in a climate with high humidity.

INFORMATION: The specialists of the I. M. Sechenov Scientific Research Institute of Physical Methods of Treatment and Climatological Medicine certify that Archbishop Makariy suffers from chronically obstructive bronchitis with asthmatic components which has become acute and requires lengthy treatment. In this connection a climate with high humidity is contra-indicated for Archbishop Makariy.

RESOLVED: (1) that Archbishop Makariy be released of the duties imposed upon him of administering the Diocese of Argentina and South America and from the post of Patriarchal Exarch to Central and South America and be appointed Archbishop of Ivano-Frankovsk and Kolomyia;

(2) that His Grace Archbishop Lazar of Ivano-Frankovsk and Kolomyia continue his mi-

nistry in South America with the title: Archbishop of Argentina and South America, Patriarchal Exarch to Central and South America.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Patriarchal Podvorye in Tokyo, Japan.

RESOLVED: (1) that, in connection with the expiration of the term of office, Protodeacon Vasilii Markov be relieved of his obedience as member of the clergy of the Patriarchal Podvorye in Tokyo and placed at the disposal of His Eminence Metropolitan Antoniyy of Leningrad and Novgorod;

(2) that Protodeacon Vasilii Djolog, of the Kharkov Diocese, be sent to serve at the Patriarchal Podvorye in Tokyo.

CONSIDERED: the summoning of hierarchs for the 1986 winter session of the Holy Synod.

RESOLVED: that the following hierarchs be summoned for the 1986 winter session of the Holy Synod:

1) Archbishop Ionafan of Kishinev and Moldavia;

2) Archbishop Ioann of Kuibyshev and Saran;

3) Bishop Antoniyy of Stavropol and Baku

+ PIME

Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ FILARET, Metropolitan of Kiev and Galitsia, Patriarchal Exarch to the Ukraine

+ ANTONIY, Metropolitan of Leningrad and Novgorod

+ FILARET, Metropolitan of Minsk and Byelorussia

+ YUVENALIY, Metropolitan of Krutitsy and Kolomna

+ SERGIY, Metropolitan of Odessa and Kherson

+ PLATON, Archbishop of Yaroslavl and Rostov

+ AFANASIY, Bishop of Perm and Solikamsk

+ ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

Opening of an Account

—“Fund for the Restoration and Construction of the St. Daniel Monastery Ensemble”

Messages have been received from parishes of the Russian Orthodox Church and individual believers abroad, expressing the wish to contribute to a common Church project now being undertaken by the Moscow Patriarchate—the restoration and construction of the ancient St. Daniel Monastery, which has been assigned to our Church by the Soviet Government for the creation there of her spiritual and administrative centre.

We wish to inform readers that an account 07070020—“Fund for the Restoration and Construction of the St. Daniel Monastery Ensemble”, has been opened at the USSR Bank for Foreign Trade in Moscow. All those living abroad who are desirous of contributing to this important Church project may remit in any currency to this account.

ALEKSIY, Metropolitan of Tallinn and Estonia,
Chairman of the Executive Commission on the
Restoration and Construction of the St. Daniel Monastery

July 26, 1985

CHRONICLE

At a conference of the CPC Commission on Women for Peace and Justice. On May 23-30, 1985, a conference on peace issues, sponsored by the CPC Commission on Women for Peace and Justice was held in Bern, Switzerland. Among the participants in the conference were N. S. Bobrova, staff member of the Department of External Church Relations, and O. I. Ponomaryova, student at the Leningrad Theological Academy.

A group of the Christian Peace Exchange Committee from Japan stayed in the Soviet Union from June 4 to 16, 1985. The group, consisting of 14 representatives of the Committee, was headed by Prof. Ishi Dzero, Rector of the Kasui University.

The purpose of the visit was to get acquainted with the life of the Soviet people and of the Russian Orthodox Church, and to exchange experience of the struggle for peace. The group visited Moscow, Pskov, the Pskov-Pechery Monastery of the Dormition, Leningrad, Kiev, Kislovodsk and Zheleznovodsk.

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A Reception at the Embassy of Belgium. On July 19, 1985, the Ambassador of the Kingdom of Belgium to the USSR Rene Panis gave a reception on the occasion of the National Day. Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, attended the reception.



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

AUGUST

August 14 (1) was the Feast of the Procession of the Holy Tree of the Life-Giving Cross of Our Lord. On the day, His Holiness Patriarch Pimen attended Vespers and Matins in the Patriarchal Cathedral of the Epiphany.

On **August 19 (6)**, the Feast of the Transfiguration of Our Lord, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral with the assistance of Archbishop Iov of Zarsk and Bishop Nikolai of Zvenigorod.

On **August 28 (15)**, the Feast of the Dormition of the Most Holy Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Dormition Cathedral of the Trinity-St. Sergiy Lavra with the assistance of Bishop Iov of Serpukhov and Bishop Nikolai of Zvenigorod. On the eve, in the forenoon, Patriarch Pimen read the

Akathistos to the Dormition of the Mother of God during the Small Vespers in the same cathedral. In the evening His Holiness officiated at All-Night Vigil together with Archbishop Iov of Zarsk, as well as Bishop Kliment and Bishop Nikolai.

On the feast day itself, in the evening, His Holiness officiated at the Office of the Burial of the Mother of God in the Dormition Cathedral with the assistance of the same hierarchs.

SEPTEMBER

September 9 (August 27), the Feast of St. Pimen the Great—the name-day of His Holiness Patriarch Pimen. On the eve, Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On the day of the feast His Holiness celebrated Divine Liturgy with the assistance of the assembly of hierarchs and clerics.

Speech by His Holiness Patriarch PIMEN

at the Reception on the Occasion of His Name-Day

September 9, 1985, Moscow

Your Eminence, Vladyka Metropolitan Filaret, Deeply esteemed Konstantin Mikhailovich, Beloved in the Lord archpastors and pastors, Dear fathers, brothers and sisters in Christ, friends, First and foremost, *I thank Christ Jesus Our Lord, Who hath enabled me (1 Tim. 1. 12), the chief Shepherd (1 Pet. 5. 4), Who has also enabled us to gather here on the occasion of a notable day in my life, the Feast of St. Pimen the Great, my Heavenly patron and intercessor before God.*

I cordially greet you all, dear brothers and friends from Moscow and other cities, and from all over our country. It gives me great pleasure, as always, to see amongst us guests of the Russian Orthodox Church from abroad: His Grace Archbishop Vasilii of Brussels and Belgium, His Grace Bishop Iakovos of Chicago, His Grace Bishop Chrysostomos of Odonis with pious pilgrims from the Church of Hellas, pilgrims from the Netherlands Diocese led by Father Dimitriy Verkhoev, and Professor Paulos Milonas from Greece.

I address words of gratitude to all those who today prayed together with me at the Liturgy in the Patriarchal Cathedral of the Epiphany and those who have honoured me by their presence at this festal repast, which is a great spiritual joy to me.

I am very grateful to you, deeply esteemed Konstantin Mikhailovich, for attending this reception and for your congratulations.

I cordially thank you, dear Vladyka Metropolitan Sergiy, for your speech of greeting, and also all those who have congratulated me and expressed to me their good wishes.

Both in the cathedral and here at the reception many kind words have been addressed to me, and my labours on the Throne of the Patriarch of Moscow have been highly evaluated. In connection with this, I would like to say, together with the Psalmist and Prophet David: *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake* (Ps. 115. 1).

Offering up praise and thanksgiving to our Lord and Saviour for the great and wondrous favours and mercies abundantly bestowed upon the Russian Orthodox Church, I regard it my duty to express my heartfelt gratitude to my constant co-workers—the members of the Holy Synod, and all my brothers—archpastors, “rightly dividing the word of Divine truth”, our pious pastors, worthy monks, and all deserving toilers in the vineyard of Christ, for their zealous labours for the glory of the Holy Church and the good of our beloved Motherland.

For almost a thousand years, with God's help, the Russian Orthodox Church has been successfully fulfilling her salvific mission; by the power of Divine protection she has been leading her children, preserved through faith, towards God's eternal inheritance. First and foremost, we are concerned for the internal perfection of Church life, we call upon our believers to be the salt of the earth and the light of the world (Mt. 5. 13-14), we rear them in the spirit of faithfulness to the Holy Church and devotion to our dear Motherland.

Along with its main task, the spiritual guidance of her children, the Russian Orthodox Church devotes considerable attention to external activities. Above all, she develops fraternal relations with the Local Orthodox Churches in the spirit of apostolicity and equality, for the good and the glory of Holy Orthodoxy.

At the same time theologians of our Church are promoting ecumenical ties by contributing to the preparation and holding of dialogues with non-Orthodox Churches, by participating in the work of the World Council of Churches, the Conference of European Churches, the Christian Peace Conference, and by means of other fraternal contacts.

Besides holding theological dialogues, our Church takes an active part in the service of Christian Churches and other religions for the benefit of human society, preaching peace to them which are afar off, and to them which are nigh (Eph. 2. 17).

Today, when, unfortunately, the real threat of destructive war is growing, when preparations are under way for the militarization of space, we are intensifying our prayers for peace throughout the world and rallying round those to whom peace and the happiness of mankind are dear.

We regard the humane, peace-loving policy of our state with deep sympathy and approval. We ardently welcome peace initiatives of any nation and state, and we believe that, through God's mercy and the unslackening efforts of all those who cherish and preserve peace, the sacred gift of life will remain undamaged.

Beloved archpastors, fathers, brothers and sisters, dear guests,

Once again I cordially thank you all for attending this fraternal repast. May the Lord grant you good health, well-being and every success. May God's mercy and His heavenly help be with you all through your life.

May the grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all.

Name-Day of His Holiness Patriarch PIMEN

On September 9 (August 27), 1985, the Russian Orthodox Church prayerfully marked the name-day of her Primate and Father, His Holiness Patriarch Pimen of Moscow and All Russia. In all the churches of the Russian Orthodox Church fervent prayers were offered up to the Lord for granting length, good health and many years of life to His Holiness.

On his name-day His Holiness Patriarch Pimen celebrated Divine Liturgy, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of Epiphany. His Holiness was assisted by Metropolitans: Filaret of Minsk and Byelorussia; Aleksiy of Kalinin and Tver; Sergiy of Odessa and Kherson; Vladimir of Rostov and Novocherkassk; Patriarchal Exarch to Western Europe; Bishops: Vasilii of Brussels and Belgium; Leontiy of Simferopol and the Crimea; Pitirim of Volokolamsk; Serafim of Vladimir and Suzdal; Maksim of Omsk and Tyumen; Iov of Zarsk; Vsevolod of Vinnitsa and Bratslav; Iosif of Voronezh and Lipetsk; Bishops: Iakovos of Chicago (Constantinople Patriarchate) and Chrysostomos of Dodonis (Orthodox Church of Hellas); Nikolai of Zvenigorod and also by Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral; Archimandrite Theodoros, Exarch of the Patriarch of Alexandria; Archimandrite Kirill, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Archimandrite Aleksiy, Father Superior of the Monastery-St. Sergiy Lavra; Protopresbyter Vitaliy Borovoi; Archimandrite Triphon, Dean of the Patriarchal Domestic Church, and other clerics.

Present at the Divine Liturgy and co-officiating at a moleben that followed were: Archbishop German of Novgorod and Belev; Bishop Valentin of Novosibirsk and Michurinsk; superintendents and rectors of churches of Moscow and the Moscow Diocese and other dioceses.

After the moleben, Metropolitan Filaret of Minsk and Byelorussia addressed His Holiness Patriarch Pimen with the following speech of greeting:

"Thank God that today we are again celebrating the name-day of His Ho-

liness the Patriarch of Moscow and All Russia, and as before this day is celebrated by the whole of our holy Russian Orthodox Church. In every church today fervent prayers are offered up for the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen, that the Lord would grant him strength and wisdom to rightly administer the word of Christ's truth.

"Your Holiness, permit me at this solemn moment of prayerful, spiritual elation to proffer to you felicitations from the Holy Synod of our Church, from the hierarchs and clergy, synodal institutions, holy cloisters, the theological schools, and from the entire God-loving Russian flock. We heard you intone at Divine Liturgy: "Bringing before Thee Thine of Thine own in all and for all". During a patriarchal service this ecphrasis acquires a special meaning, for the Primate of the Church indeed displays concern in all and for all. And we fervently pray to the Lord that He would replenish your strength through the intercession of your Heavenly Patron, St. Pimen the Great. We kneel before the Kazan Icon of the Mother of God supplicating the Most Pure Virgin to bestow a blessing upon you and offer filial prayers to St. Aleksiy the Miracle Worker that he would strengthen with his staff your staff of the Patriarch of All Russia.

"Your Holiness, give your blessing to present to you this image of the God-loving Heavenly Queen in token of our affection and in token of us being always mindful of your greatest Patriarchal ministry. And we beseech the Theotokos that She would give strength to you who guides the flock of Christ, who asserts it in Orthodoxy, that She would strengthen you also in standing up for the whole world which finds vivid expression in your peacemaking and patriotic activity.

"Please accept Your Holiness, our filial felicitations, prayerful good wishes and assurances that we, your closest assistants, archpastors and pastors, are always ready to fulfil every obedience you give us, that together with God's people we are offering up prayers for the good health and salvation of Your

Holiness, that He would keep you for many more good years to come".

His Holiness Patriarch Pimen accepted the holy icon with reverence and said this in response:

"I thank you, dear Vladyka Filaret, for your cordial words addressed to me today. I am very pleased that the members of the Holy Synod, the episcopate and pastors shared today with me in prayer and that these prayers were joined by a multitude of believers. I am especially pleased by the fact that I see among the congregation people who are not the parishioners of our cathedral, but who have come from other churches to pray together with me on this day. May the Lord reward you a hundredfold for your zeal!"

After "Many Years" was sung to His Holiness he blessed the congregation.

On that day His Holiness Patriarch Pimen gave a reception which was attended by the archpastors and clergy who had officiated during the divine services, rectors of the Moscow churches, representatives of the Moscow Theological schools headed by their Re-

ctor, Bishop Aleksandr of Dmitrov, st members of synodal offices and departments of the Moscow Patriarchate and numerous guests. The reception was tended by the Chairman of the Council for Religious Affairs of the USSR, Council of Ministers, K. M. Kharchenko, Department Head of the Council, G. Mikhailov, and the Council Representative for Moscow, A. S. Plekhanov.

At the festal repast Patriarch Pimen was felicitated by Metropolitan Sergiy of Odessa and Kherson; Bishop Chrysostomos of Dodonis; Vice-President of the Ecumenical Workshop for Information in Europe, the Rev. Dr. Zoltan Anyos (Hungarian Reformed Church); Archimandrite Kirill; Chairman of the All-Union Council of Evangelical Christians-Baptists V. E. Logvinenko; Archimandrite Tiran Kyuregian (Armenian Apostolic Church) and Father Dmitriy Verkhoev (West European Exarchate, the Netherlands).

At the end of the reception His Holiness Patriarch Pimen spoke in response (see p. 41).

Deacon FEODOR SOKOLOV

Fraternal Visit of the Primate of the Alexandrian Church

On May 22, 1985, His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, arrived in Moscow at the invitation of the Russian Orthodox Church and the Georgian Orthodox Church, accompanied by Metropolitan Joakim of Leontopolis and Bishop Titus of Tamiathea, Patriarchal Epitropos in Alexandria.

His Beatitude was welcomed on arrival in the Sheremetyevo airport by Archbishop Iov of Zarsk, Deputy Head of the Department of External Church Relations, and Archpriest Dimitriy Netsvetaev, Exarch of the Patriarch of Moscow to the Patriarch of Alexandria.

Archbishop Iov greeted the distinguished guest on behalf of His Holiness Patriarch Pimen.

Later during the day Metropolitan Joakim and Bishop Titus went on a sightseeing tour of Moscow. In the evening they attended All-Night Vigil in the Church of the Resurrection of Christ

in Sokolniki. At the end of the service Bishop Titus addressed the congregation with a brief sermon.

On May 23, the Feast of the Ascension of our Lord, His Beatitude Nicholas and Patriarch Nicholas attended Divine Liturgy in the Patriarchal Cathedral of the Epiphany which was concelebrated by Metropolitans: Filaret of Minsk, Byelorussia, Joakim of Leontopolis, Archbishop Iov of Zarsk and Bishop Titus of Tamiathea, assisted by clergy.

After the Liturgy, Metropolitan Iov cordially greeted the Primate of the fraternal Church of Alexandria on behalf of His Holiness Patriarch Pimen.

In his response His Beatitude Nicholas and Patriarch Nicholas expressed gratitude for the greetings and called on the faithful to pray with zeal for the peace of the world and for the triumph of Christianity among nations. He pointed out that we live in a troubled time when the threat of war has increased and when



His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa speaking at the solemn meeting devoted to the 39th graduation from the OTS, June 6, 1985

tatesmen in the United States are nurturing maniacal plans of "star wars". "We need to pray," His Beatitude said, "that the Lord would enlighten them so that, having realized the perilous nature of their designs, they could turn to the fulfilment of God's commandments".

His Beatitude Pope and Patriarch Nicholas bestowed upon the congregation the blessing of the Church of St. Mark the Apostle and Evangelist.

On May 23, in the evening, Metropolitan Filaret of Minsk and Byelorussia, head of the DECR, gave a reception in honour of His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, and his entourage at his residence in Serebryany Bor. The reception was held in a spirit of Christian love and fraternity.

On the following day the guests continued their tour of Moscow.

On May 25, His Beatitude Pope and Patriarch Nicholas left for Odessa where he was to undergo a course of medical treatment. He was seen off at the Modedovo airport by Archbishop Iov Zaraisk.

The Primate of the Alexandrian Church was welcomed at the Odessa airport by Metropolitan Sergiy of Odessa and Kherson; Archpriest Simeon

Bozhok, Secretary of the Odessa Diocesan Administration; Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary; Archpriest Viktor Petlyuchenko, Assistant Rector of the Holy Trinity Church of the Alexandrian Metochion in Odessa, and other representatives of diocesan clergy and laity.

His Beatitude Pope and Patriarch Nicholas and his party took up residence at the Odessa Monastery of the Dormition.

On Sunday, May 26, Metropolitans Sergiy and Joakim and Bishop Titus concelebrated Divine Liturgy in the Dormition Church of the monastery. His Beatitude Pope and Patriarch Nicholas attended the service in the sanctuary.

All the monastery brethren came to receive his blessing.

On May 27, His Beatitude Pope and Patriarch Nicholas and his entourage attended a ceremony in the conference hall of the Odessa Theological Seminary to mark the 1100th anniversary of the demise of St. Methodius Equal to the Apostles, the Enlightener of the Slavs.

On June 2, Pentecost, His Beatitude and Patriarch Nicholas attended Divine Liturgy concelebrated by Metropolitans Sergiy and Joakim and Bishop Titus as-

sisted by the cathedral and city clergy.

At the end of the service, Metropolitan Sergiy addressed His Beatitude Pope and Patriarch Nicholas with a speech of salutation, wishing him good health, well-being and many years of life.

In his response His Beatitude Pope and Patriarch Nicholas called upon the pious Russian people to increase their supplications to the Lord that He would enlighten the hearts of those who are conspiring against peace.

On the following day, Holy Spirit Day, Bishop Titus, assisted by Archpriest Dimitriy Netsvetaev and local clergy, celebrated Divine Liturgy in the Holy Trinity Church of the Alexandrian Metochion in Odessa.

During the Liturgy Bishop Titus, at Metropolitan Sergiy's request, ordained a third-year OTS student, Vasilii Yuriv, deacon.

On June 4, His Beatitude Pope and Patriarch Nicholas, accompanied by Metropolitan Sergiy and other hierarchs, visited the Alexandrian Metochion in Odessa.

Metropolitan Sergiy and His Beatitude Pope and Patriarch Nicholas exchanged speeches of greetings.

On June 6, there was a graduation ceremony (39th) at the Odessa Theological Seminary.

Divine Liturgy in the Dormition Church was concelebrated by Metropolitan Sergiy and Metropolitan Joakim, Archbishop Ioann of Kuibyshev and Syzran and Bishop Titus. They were assisted by Archpriest Aleksandr Kravchenko, OTS Rector; Archimandrite Palladiy, OTS Assistant Rector, and seminary graduates in holy orders. His Beatitude Pope and Patriarch Nicholas attended the service and the graduation ceremony. He addressed the graduates and presented to them the graduation certificates.

Later in the day His Beatitude Pope and Patriarch Nicholas presented citations on the award of the Order of St. Mark the Apostle, 3rd Class (of the Alexandrian Church), to Archpriest Antonin Diakovsky, Rector of the Holy Spirit Cathedral in Kherson; Hegumen Innokentiy, OTS Assistant Rector; Hegumen Filaret, OTS lecturer, and Archpriest G. Kayun, precentor of the metropolitan's choir; the Order of St. Mark the Apostle, 2nd Class, was awarded to

the chairman of the church council of the Holy Trinity Church, A. I. Sokal.

On June 7, in the morning, His Beatitude Pope and Patriarch Nicholas and Metropolitan Sergiy conducted an akathistos in front of the miraculous Kasperovskaya Icon of the Mother of God in the Dormition Cathedral.

On June 8, Metropolitan Sergiy gave a reception at his residence in honor of His Beatitude Pope and Patriarch Nicholas and the persons accompanying him. It was attended by Archbishop Ioann of Kuibyshev and Syzran; Archimandrite Vadim, Father Superior of the Dormition Monastery; Archpriest S. B. Zhok, Secretary of the Odessa Diocesan Administration; Archpriest Aleksandr Kravchenko; Archimandrite Pavel, Superintendent Dean of the cloisters of the Odessa Diocese, and other diocesan clerics.

The Primate of the Alexandrian Church and Metropolitan Sergiy exchanged speeches in which they noted with satisfaction the growing fraternal friendship between the Russian and Alexandrian Orthodox Churches.

On Sunday, June 9, His Beatitude Pope and Patriarch Nicholas, accompanied by Metropolitan Sergiy, Metropolitan Joakim, Bishop Titus, Archpriest Dimitriy Netsvetaev and Deacon Nikolai Pritula, left for Tbilisi.

On their arrival, His Beatitude Pope and Patriarch Nicholas and the persons accompanying him were welcomed at the Tbilisi Airport by His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia, hierarchs of the Georgian Orthodox Church, clerics and representatives of the laity. Also present at the airport was the Representative of the Council for Religious Affairs of the USSR Council of Ministers for the Georgian SSR, A. N. Tsiklauri.

The Primate of the Alexandrian Church, Metropolitan Sergiy and those accompanying them inspected seven churches in Tbilisi. Addressing the congregations, His Beatitude Pope and Patriarch Nicholas stressed the need to pray for world peace and follow the path indicated by Christ. In the Russian Church of St. Aleksandr Nevsky, His Beatitude Pope and Patriarch Nicholas conducted Lity for the Dead at the grave of Metropolitan Zinoviy (Mazhuga; † March 9, 1985) of Tetri-Tskaro.



His Beatitude Pope and Patriarch Nicholas VI of Alexandria on a tour of the Moscow St. Daniel Monastery, June 20, 1985

Later in the day there was a reception at the residence of Patriarch Iliya in honour of the distinguished guests. It was attended by hierarchs of the Georgian Church.

After the reception everyone proceeded to the Sion Cathedral of the Dormition of the Mother of God, where the representatives of the Alexandrian and Georgian Orthodox Churches exchanged messages of salutation. This was followed by a moleben according to the order of tradition of the Georgian Church—a festal procession with the Iberian icon of the Mother of God. The believers reverently kissed the icon and received the blessing of His Beatitude Pope and Patriarch Nicholas.

Singing at the service were three choirs: a mixed one, a male and a girls' choir.

Present at the service was a group of chorists from Finland—choristers of the St. Nicholas Cathedral in Kuopio and a Meskheti delegation led by its General Secretary, Mark Stokoe.

On June 11, the representatives of the Alexandrian Church led by His Beatitude Pope and Patriarch Nicholas, Patriarch Iliya, Metropolitan Sergiy and Metropolitan David of Sukhumi and

Abkhazia were received by the Deputy Chairman of the Presidium of the Supreme Soviet of the Georgian SSR, V. N. Siradze. They had a discussion that touched upon the past and present of the people of Georgia and friendly ties between the peoples of Greece and Georgia which have deep historical roots.

His Beatitude Pope and Patriarch Nicholas conveyed good wishes to the government and people of Georgia.

Later that day the Primate of the Alexandrian Church with his entourage, Catholicos-Patriarch Iliya, hierarchs and clergy of the Georgian Church, Metropolitan Sergiy, Archpriest Dimitriy Netsvetaev and Deacon Nikolai Pritula left for the town of Kazbegi located at the foot of Mount Kazbek. They visited the ancient Djvari Monastery (dedicated to the Holy Cross; 5th century). In the town of Mtskheta, the Primates of the Churches were welcomed in the Sveti Tskhoveli Patriarchal Cathedral of the Twelve Holy Apostles by archpastors of the Georgian Church and the dean of the cathedral. The distinguished guests inspected the Samtavro Convent, the Mtskheta Theological Seminary and the Church of the Transfiguration where there are the relics of St. Mirian and

his wife Nonna—the first Georgian Christians (4th century).

In Kazbegi they were welcomed by the chairman of the Regional Executive Committee, S. A. Marsashvili.

On the following day the guests from the Alexandrian Church travelled along the Daryal Canyon and visited an ancient castle.

In Kazbegi they were shown the museum of prominent Georgian writer Aleksandr Kazbegi (1848-1893). They also went to see the village where Catholicos-Patriarch Iliya was born. A reception in honour of the guests was attended by Metropolitan Damascinos of Switzerland (Constantinople Patriarchate), Secretary of the Secretariat for Preparations for the Holy and Great Council of the Orthodox Church, who arrived in Tbilisi on June 11, accompanied by Arkhont Petros Perdikis.

The reception came as a manifestation of friendship and love among the four Autocephalous Orthodox Churches whose Primate and distinguished representatives shared a fraternal repast at which toasts were proposed to the health of the Patriarchs of Constantinople, Alexandria, Russia and Georgia.

Metropolitan Damascinos conveyed to Patriarch Iliya a message from Patriarch Dimetrios of Constantinople and the Synod of the Constantinopolitan Church concerning the issues to be discussed at the 3rd Pre-Council Pan-Orthodox Conference.

Later that day, the distinguished guests and persons accompanying them returned to Tbilisi.

On June 13, they travelled to Lake Lisi near Tbilisi.

On June 14, the Primate of the Alexandrian Church and his entourage left for Moscow.

They were welcomed at the Domodedovo airport by Archbishop Platon of Yaroslavl and Rostov.

On June 15-17, His Beatitude Pope and Patriarch Nicholas and his entourage visited the town of Vladimir, accompanied by Archpriest Dimitriy Netsvetaev. They were welcomed on their arrival by Archbishop Serapion of Vladimir and Suzdal and Archimandrite Kirill, Secretary of the Vladimir Diocesan Administration.

In the evening, His Beatitude Pope and Patriarch Nicholas attended All-Night Vigil in the Dormition Cathedral

conducted by Metropolitan Joakim, Archbishop Serapion and Bishop Titus.

On Sunday, June 16, the Feast of All the Saints Who Shone Forth in the Land of Russia, His Beatitude Pope and Patriarch Nicholas celebrated Divine Liturgy in the Dormition Cathedral assisted by the hierarchs who had officiated at All-Night Vigil on the eve.

After the service, speeches of salutation were exchanged. The Primate of the Alexandrian Church awarded Archimandrite Kirill, Secretary of the Vladimir Diocesan Administration, the Order of St. Mark the Apostle, 3rd Class.

Later that day, His Beatitude Pope and Patriarch Nicholas left for Moscow.

On June 18, the Primate of the Alexandrian Church with his entourage accompanied by Archbishop Platon of Yaroslavl and Rostov and Archpriest Dimitriy Netsvetaev, went on a pilgrimage to the Trinity-St. Sergiy Lavra. He was welcomed on arrival by Archimandrite Aleksiy, Father Superior of the Lavra, Archimandrite Georgiy, Assistant Rector of the MTA, the Lavra brethren and students of the Moscow theological schools.

To the singing of the Troparion to St. Sergiy of Radonezh, His Beatitude Pope and Patriarch Nicholas and the persons accompanying him went to the Trinity Cathedral to venerate at the relics of the great Russian saint.

The Primate of the Alexandrian Church inspected some of the Lavra buildings and the Theological Academy.

On June 19, His Holiness Patriarch Pimen of Moscow and All Russia gave a reception in honour of His Beatitude Pope and Patriarch Nicholas and the persons accompanying him. It was attended by Metropolitan Filaret of Minsk and Byelorussia, Archbishop Platon of Yaroslavl and Rostov, Protopresbyter Matfei Stadnyuk and Archpriest Dimitriy Netsvetaev.

His Holiness Patriarch Pimen made a speech in which he noted the contribution of His Beatitude Pope and Patriarch Nicholas to the cause of friendship between the Alexandrian and Russian Churches. In his response His Beatitude Pope and Patriarch Nicholas stressed that he is a great friend of His Holiness Patriarch Pimen, the Russian Orthodox Church and of the Russian people. He spoke of his profound

respect for the Soviet state and its government for their peace initiatives.

Later that day, Metropolitan Filaret of Minsk and Byelorussia gave a farewell reception in honour of His Beatitude Pope and Patriarch Nicholas and his party.

Among the guests were Metropolitan Juvenaliy of Krutitsy and Kolomna, Archbishop Platon of Yaroslavl and Rostov, Protopresbyter Vitaliy Borovoi; Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Evlogiy, Father Superior of the Moscow Monastery of St. Daniel; Archpriest Dimitriy Netsvetaev; Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations, and other persons.

His Beatitude Pope and Patriarch Nicholas awarded Metropolitan Filaret with the Order of St. Mark the Apostle, 1st Class, and Archbishop Platon with the Order of St. Mark the Apostle, 2nd Class. S. Trofimov, from the DECR, was decorated with the Order of St. Mark the Apostle, 3rd Class.

His Beatitude Pope and Patriarch Nicholas and Metropolitan Filaret exchanged greetings.

On June 20, His Beatitude Pope and Patriarch Nicholas and the persons accompanying him visited the St. Daniel Monastery in Moscow. They were welcomed by Archimandrite Evlogiy, Father Superior of the monastery, and the brethren. To the pealing of bells His Beatitude Pope and Patriarch Nicholas proceeded to the Cathedral of the Holy Fathers of the Seven Ecumenical Councils where the ektene was said followed by "Many Years". The distinguished guests inspected the progress of restoration work in the monastery.

On the following day, June 21, His Beatitude Pope and Patriarch Nicholas accompanied by Metropolitan Joakim and Bishop Titus left for Athens. They were seen off at the Sheremetyevo airport by Metropolitan Filaret of Minsk and Byelorussia, Archbishop Platon, Archimandrite Niphon and Archpriest Dimitriy Netsvetaev.

Archpriest VIKTOR PETLYUCHENKO,
OTS teacher

Exhibition in Switzerland

More than 400 thousand people visited an exhibition in Switzerland illustrating the life of the Russian Orthodox Church and other Churches and religious associations in the USSR. It was held from May 12 to 22, 1985, at the Soviet pavilion of the International Fair in Basel. The display featured church plate and liturgical vestments, and icons painted at the Sofrino workshops of the Moscow Patriarchate. There were also liturgical books, including special editions marking jubilees and other special dates, pamphlets and church periodicals in Russian and other languages which provided a vivid idea of publishing activity of various religious associations in this country. There were many photographs showing the present-day life of the Russian Orthodox Church and other Churches in the Soviet Union

in all its manifestations. Visitors to the exhibition displayed a keen interest in the religious life in our country which found expression in their numerous questions to the organizers. This was also demonstrated at a press conference attended by Bishop Antony of Stavropol and Baku who was visiting Switzerland at that time, Archpriest Leonid Kuzminov, Rector of the Moscow St. Nicholas Church, the Rev. Erik Mesters (Evangelical Lutheran Church of Latvia), and Yu. P. Smirnov, head of a department of the Council for Religious Affairs of the USSR Council of Ministers.

The exhibition in Switzerland helped to acquaint world public with religious life in the Soviet Union in greater detail and as such provided a contribution to the cause of friendship and trust among the peoples.

His Grace Archbishop MIKHAIL of Tambov and Michurinsk

Archbishop Mikhail (secular name Mikhail Andreyevich Chub) of Tambov and Michurinsk passed away in the 74th year of his life on April 25, 1985, Thursday of the week of St. Thomas. He was one of the earliest consecrated hierarchs among the now living bishops of the Russian Orthodox Church. Archbishop Mikhail has served the Church as a good pastor and prominent theologian over a period of 35 years.

His was not an easy life just like the life of many people of his generation who lived through the trials and tribulations that fell to the lot of our Motherland. But in the midst of all these worldly sorrows Vladyka Mikhail was invariably strengthened by God's grace which bestowed upon him abundant gifts.

Mikhail Andreyevich Chub was born on February 18, 1912, into a deacon's family. His father, Andrei Trofimovich Chub († October 22, 1960) was a cleric of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Tsarskoe Selo (later called Detskoe Selo, now the town of Pushkin, Leningrad Region). His father, who came from a poor peasant family, served from 1901 to 1903 as psalm-reader in the domestic chapel of Metropolitan Antoniy (Vadkovsky; † 1912) of St. Petersburg. Later on he was ordained presbyter to serve in the Church of Sts. Constantine and Helena in Tsarskoe Selo of which he later became the rector and served in this post until 1934.

His childhood memories were linked with the Church of Sts. Constantine and Helena to which he became attached as a child and in which his father served for nearly 20 years.

At the turn of the 20th century the whole Christian world marked the 1600th anniversary of the Edict of Milan, a document that marked the beginning of a new era in the life of the Church of Christ. To commemorate the date a hospital chapel was built in Tsarskoe Selo dedicated to Sts. Constantine and Helena, Equal to the Apostles. It was located in the semi-basement and its interior was designed along the lines of an early Christian catacomb church. Vladyka Mikhail later recalled that this chapel vivified for him that distant epoch when the Church, already glorified by the feats of the Apostles, preachers of the Gospel and martyrs, was steadily expanding her confines and multiplying her ranks. These youthful impressions determined to a considerable extent the serious theological interests of Archbishop Mikhail. When still in his teens he became attached to the wri-



tings of the Holy Fathers. His early love of prayer (when still a boy he knew by heart the Akathistos to the Mother of God) and seclusion made the works of the Holy Fathers his constant companions in life.

He studied at the first labour school at Tsarskoe Selo. In 1930, he enrolled in the Correspondence Hydrometeorological Institute and later continued his education at the Correspondence Institute of Foreign Languages from which he graduated in 1940.

The gift for languages which he revealed at an early age was inherited from his parents. He said later that he owed much to his parents, especially his mother who knew several European languages, for his study about St. Methodius the Martyr. Vladyka Mikhail himself had perfect knowledge of French, German and English and knew several other European languages and also Hebrew.

During the Great Patriotic War of 1941-1945 he taught foreign languages at the Armoured Corps school in Rybinsk (now Andropov) and was decorated with medals "For Victory over Germany in the 1941-1945 Great Patriotic War" and "For Valiant Labour in the 1941-1945 Great Patriotic War".

After the war he enrolled in 1947 in the Leningrad Theological Academy. As its student he became spiritually attached to a prominent patologist Professor Aleksandr Ivanovich Sagarda († 1950) who exerted strong influence on the formation of his theological interests. M. A. Chub actively studied the spiritual legacy of St. Methodius of Olympus (or of Patara; † circa 311). His studies and theological comprehension of his works became the main work of life for Vladyka Mikhail.

He graduated from the Leningrad Theological Academy in 1950 with the degree of Candidate of Theology for his dissertation "St. Methodius of Olympus. His Life, Works and Theology" and was given the post of lecturer in Church history at the Academy. In the subsequent years he taught various other disciplines, but he merited particular recognition on the part of his fellow lecturers and students for his course of lectures in the history of the Early Church. On June 11, 1950, he was ordained deacon by Bishop Simeon (Bychkov; † 1952) of Luga with the blessing of Metropolitan Grigoriy (Chukov; † 1955) of Leningrad and Novgorod. On the following day he was ordained presbyter to serve at the Academy Church of St. John the Divine.

By a decision of His Holiness Patriarch Alexy and the Holy Synod of October 16, 1953, presbyter Mikhail Andreyevich Chub, LTA doct., was designated Bishop of Luga, Vicar of the Metropolitan of Leningrad and Novgorod, Administrator of the Patriarchal Parishes in Finland. On December 4, 1953, the Feast of the Presentation in the Temple of the Most Holy Mother of God, Father Mikhail was professed in the Leningrad Academy church by Metropolitan Grigoriy with the name of Mikhail in honour of St. Michael the Archangel. Hieromonk Mikhail was then raised to the rank of archimandrite and on December 12 he was nominated Bishop of Luga in the academy church.

On December 13, 1953, the Feast of the Apostle Andrew the First-Called, Archimandrite Mikhail was consecrated bishop by Metropolitan Grigoriy of Leningrad and Novgorod; Archbishop Nikon (Petin; † 1956) of Odessa anderson; Bishop Roman (Tang; † 1963) of Tallinn and Estonia and Bishop Ioann (Razumov; † 1964) of the Metropolitan of Pskov and Porkhov) of Kostroma and Galich. He was the first graduate of the revived Leningrad theological schools to be called to archpastoral ministry.

Fulfilling his obedience of administering the Patriarchal Parishes in Finland, Bishop Mikhail did a lot for the elderly brethren of the Valaam Monastery. He always treasured as a great holy relic an icon of St. Serafim of Sarov painted on a part of the stone upon which the saint

prayed for one thousand days. It was given to him by the Valaam monks in token of their gratitude for his care of them.

From November of 1954, Vladyka Mikhail administered the Staraya Russa Vicariat of the Leningrad Metropolitanate. And all that time he continued to teach at the academy and seminary. When with the title "Bishop of Vyazma" he was placed in charge of the Smolensk Diocese in early 1955 Vladyka Mikhail humbly petitioned His Holiness Patriarch Aleksiyy to give him an opportunity to complete his course of lectures at the academy. As he later recalled, he was saddened by the prospect of having to interrupt his annual lecture course and leaving the academy even for the sake of his new See. His request was granted. In April 1955 he was appointed Bishop of Smolensk and Dorogobuzh. From August 1957 to March 1959 he administered simultaneously the Berlin and Smolensk dioceses. From March 1959 he was the Bishop of Izhevsk and Udmurtia. From March 1961 to November 1962 he administered the Tambov Diocese and then was appointed to the See of Stavropol and Baku. In February 1965 he was elevated to the dignity of Archbishop. In 1966 he was Administrator a. i. of the Krasnodar Diocese and in February 1968 he was appointed to the See of Voronezh and Lipetsk and in October 1972 to the See of Vologda and Veliki Ustyug. From September 1974 to the end of his life Archbishop Mikhail was Administrator of the Tambov Diocese.

Vladyka Mikhail combined his archpastoral duties with extensive scholarly studies and his works that appeared in the *Theological Studies*, *The Journal of the Moscow Patriarchate*, *Stimme der Orthodoxie*, and the *Messenger of the Exarchate of the Russian Patriarchate in Western Europe* attest to the depth of his theological studies and the broad range of his interests. He was among the first, if not the first, contemporary Russian theologians to comment on the archaeological finds linked with the history of the Qumran community. His historico-hagiographical essays dedicated to Russian saints and ascetics (St. Tikhon of Zadonsk, St. German of Alaska, Bishop Ignatiy Bryanchaninov and Starets Siluan of Mount Athos) received a high assessment of their readers. Following the progress of non-Orthodox theological thought, Archbishop Mikhail frequently published reviews on some of the most interesting works.

He took part in external activities of the Russian Orthodox Church and from the mid-1950s participated in many meetings and discussions with representatives of different Christian confessions. In August 1957 he was appointed Deputy Head of the Department of External Church Relations and remained in this post for several

years. Among his many obediences one should note his participation in the first official meeting of representatives of the World Council of Churches and the Russian Orthodox Church in Utrecht, Holland, in August 1958. Later on he was appointed member of the Commission of the Holy Synod on Christian Unity. He was also on the editorial board of the *Theological Studies* ever since it was started in 1959.

On March 9, 1974, in the LTA Assembly Hall, there was a disputation of a thesis "The Holy Scholar St. Methodius and His Theology" (see *JMP*, 1974, No. 7, pp. 9-13) presented by Archbishop Mikhail for a degree of Magister of Theology. In his work he presented a comprehensive theological and historical analysis of the activity and literary legacy of St. Methodius. The members of the Academy Council unanimously voted for the Magister of Theology degree to be conferred upon Archbishop Mikhail. His scholarly work aroused strong interest among theologians in this and other countries. It appeared in the *Theological Studies* (Collection. Nos. 10, 11, 13 and 14).

The last foreign publication of Archbishop Mikhail was a review of sources for a paper on St. Methodius of Olympus to be presented at the 7th International Conference on Patristic Studies in Oxford in 1975. (*Sonderdruck aus Studia Patristica*. Vol. XV. Papers presented to the Seventh International Conference on Patristic Studies held in Oxford, 1975. Akademie-Verlag, Berlin, 1984, pp. 69-70).

The theological erudition and a high level of Christian culture possessed by Archbishop Mikhail was most fully revealed in his service as a preacher. His sermons were noted for their spiritual depth and edifying nature, and at the same time they could be easily grasped by the listeners and found response in their hearts.

On the occasion of the 300th anniversary of the Tambov Diocese and 150th anniversary of the demise of St. Serafim of Sarov, Archbishop Mikhail issued in 1982 and 1983 messages addressed to the clergy and laity of the Tambov Diocese.

In recognition of his services to the Holy Church, Vladyka Mikhail was awarded the Order of St. Vladimir, 2nd Class, and the Alexandrian Orthodox Church Order of the Apostle and Evangelist St. Mark, 2nd Class, and received other ecclesiastical awards.

During the last year of his life Vladyka Mikhail often fell ill, but in the summer time he went to the country every Sunday, visiting towns and villages in his diocese.

For the parishioners of the Tambov Cathedral of the Protecting Veil, his services before and at the Eastertide, 1985, were yet another manifestation of the affectionate attitude of their

archpastor, who continued to officiate overcoming his ailments.

He officiated for the very last time before demise in the St. Nicholas Church in the town of Morshansk. He was especially fond of this church.

Vladyka Mikhail passed away at noon Thursday of St. Thomas' week. His physical ailments and pain could not alter his attitude to life, his occupations and remained unnoticed by people around him. During these last few years granted to him by the Lord in this earthly life, Vladyka Mikhail treated people who came to him with loving care and did not abandon spiritual pursuits, nourishing all the time his mind and heart with the works of the Holy Fathers. After his death they found on his writing desk, which stood next to his sickbed, spiritual tracts from the *Philokalia* which he must have copied shortly before his demise.

His body was prepared for burial in accordance with the monastic order, clad in full hierarchal robes, and, upon being placed in the coffin, was covered with the mantle. The coffin was placed in the Cathedral of the Protecting Veil and the diocesan clergy conducted the Lity for the departed hierarch and read the Gospel lesson.

On Friday, April 26, Bishop (now Archbishop) Mefodiy of Voronezh and Lipetsk arrived in Tambov with the blessing of His Holiness the Patriarch Pimen for the funeral service. In the cathedral, he bowed down to the coffin of the departed hierarch and greeted him with the Paschal salutation "Christ Is Risen!" after which Bishop Mefodiy conducted the Lity for the Departed.

On Saturday, April 27, Vladyka Mefodiy, assisted by the cathedral clergy and clerics of the Tambov and Voronezh dioceses who came to pay their last respects to the departed Vladyka Mikhail, celebrated Divine Liturgy. After the Dismissal of the Divine Liturgy Bishop Mefodiy, assisted by nearly all the clerics of the Tambov Diocese, conducted the funeral service. After the Sixth Canticle of the Canon was sung, Archpriest Vyacheslav Stolyarchuk, Secretary of the Tambov Diocesan Administration, delivered the funeral oration which was filled with filial love for the departed and sorrow over the loss.

A large number of worshippers who came from all parts of the diocese filled the Cathedral of the Protecting Veil.

After the funeral service, the coffin was taken to the Petropavlovskoe city cemetery where the Lity was conducted in the Cemetery Church of Sts. Peter and Paul.

Vladyka Mikhail was inhumed by the altar apse of the church, close to the grave of one of his predecessors on the Tambov See—Archbishop Ioasaf Zhurmanov († 1962).

Deacon BORIS DANILEN

Beginning of the Academic Year at the Moscow Theological Schools

In 1985, the first day of the new academic year, September 1, fell on a Sunday. In the Moscow theological schools that day began with Divine Liturgy concelebrated by Bishop Aleksandr of Dmitrov, Rector of the Moscow theological schools, with the faculty members and students in holy orders. After the Liturgy, before the moleben began, Vladyka Aleksandr addressed the students. "We must bear in mind," he said, "that the time you spend in the theological schools is a time of constant labour, involving considerable spiritual and physical strain. Pastors to which we are all called is a service for the salvation of man from sin and its consequences. Pastoral service pursues the task of giving spiritual help to people. What was and still is required of the pastor are spirituality, conviction, love for the church, liturgy and God's people. The moulding of a pastor is a complicated process. Therefore the training of future clergy in the theological schools is conducted in various aspects. The students must grasp with all their essence everything they hear in the auditoriums and from their tutors in order to become fully aware of the lofty and responsible nature of pastoral service."

After the divine service, the students and the faculty members went to the Trinity Cathedral to venerate at the shrine with the holy relics of St. Sergiy of Radonezh, the Heavenly Patron of the theological schools "at the Trinity", as the Moscow theological schools are often called. The moleben at the holy shrine was led by Archbishop Pitirim, Professor of the Moscow Theological Academy. In his exhortation to the students at the start of the academic year, Vladyka Pitirim said that in the life of all present there was once his own first day within those walls, just as this happened once in the life of Abba Sergiy when he first came to Mount Makovets in order to carry all through his life his initial resolve to pursue monastic devotions. And all those who come to this spacious cell of Abba Sergiy after all these centuries to get theological education must too maintain their original spiritual resolve.

Having paid their prayerful tribute of veneration to the Hegumen of the Russian land, the students and faculty members reverently received the blessing in front of the holy shrines in the Trinity Cathedral, the St. Nikon side-chapel and

in the St. Serapion Chamber. A common photo of all the students and faculty members of the Moscow theological schools was taken on a broad staircase leading up to the St. Sergiy Refectory Church.

The participants also paid a prayerful tribute to the memory of the departed faculty members of the theological schools, and Lity for the Dead was conducted by the monument to the departed teachers and students in the academy garden. After that the students, members of the faculty and their guests went to the new assembly hall for a solemn meeting to mark the beginning of the academic year. This was the first such grand ceremony held in that hall which was built this summer.

Professor M. S. Ivanov, assistant rector, read out the lists of freshmen enrolled in the Moscow theological schools in 1985. Archimandrite Platon, a lecturer and Secretary of the Academy Council, read out a telegram of greetings from His Holiness Patriarch Pimen on the occasion of the new academic year addressed to the Rector, Bishop Aleksandr, and telegrams from other hierarchs of the Russian Orthodox Church.

In his closing speech at the ceremony, Bishop Aleksandr called upon the faculty and students to be profoundly aware of every person's link with time and eternity which is felt all the more at a service for the beginning of a new ecclesiastical year.

"Christ, Who in the words of the Apostle is *the same yesterday, and to day, and for ever* (Heb. 13. 8), is the most profound foundation and the most mysterious essence of the link of times," Bishop Aleksandr said. In Christ we are united with the past, with the epoch of the Apostles and the Holy Fathers through the two thousand years of the history of Christianity, through the one thousand years that have elapsed since the Baptism of Russ in the reign of Prince St. Vladimir Equal to the Apostles, and also through the three hundred years since the foundation of our academy, the first school of higher learning, the university of Russia.

After the ceremony the students went into the auditoriums to meet their tutors. The daily order of life of the Moscow theological schools has begun.

Father MIKHAIL DRONOV,
MTS teacher

Interview with the Rector of the MTA

The oldest higher theological institution in Russia, the Moscow Theological Academy, marks its 300th anniversary in 1985. In this period, a great and glorious path has been traversed by the theological schools "at the Trinity". Among its graduates are eminent figures in the Russian Orthodox Church who have left a deep imprint in her history: great scholars, who have contributed much to the development of theology. However, today, just as formerly, its principal work is the training of future pastors for the Church, labourers in Christ's vineyard. What are the fundamentals of the process of educating and rearing the clergy? Bishop Prof. Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, graciously consented to answer this and other questions asked by the correspondent of *The Journal of the Moscow Patriarchate* before the opening of the academic year on September 1, 1985.

In such an important matter as the training of pastors, he said, there is nothing secondary or unimportant. It is difficult to point out the most important aspect, however, I would choose as the cornerstone of our pedagogical activity help given to future pastors of God's people to attain high spirituality which will inspire knowledge gained from lectures and books. Our most important educational means lies in the participation of students in the life of the Church, in divine services, and the guidance of father confessor.

Question: How significant do you consider general educational subjects in the training of modern clergymen?

Answer: The cultural level of the Orthodox flock rises with the growth of education in our country. This makes great demands on the general education of the pastor who is the mentor of his flock. The study of general educational disciplines at theological schools is to prepare erudite and cultured clergymen, as well as to promote the patriotic and civic education of the future pastors; while subjects such as ancient and modern languages are necessary as a professional theological grounding.

Question: What are the criteria of the administration of the Moscow theological schools in selecting students from among the applicants?

Answer: Our most important criterion in selecting students is the religious conviction of the applicant, the firmness of his faith, his moral and spiritual aspect. The entrance examinations help to show the level of ecclesiastical grounding and the general education of the examinees. The administration of the theological

schools also takes into account the civicism of the applicants. In selecting students we also take into consideration the need for clergymen in the dioceses from which they come.

Question: What, in your opinion, does a student require in order to graduate from the theological schools?

Answer: For a student to finish the course of studies successfully he must first of all participate in the Christian life in every possible way. The second condition for success is diligent study—constant, conscientious and persistent labour.

Question: Could you describe to us a typical first-class pupil at the seminary and a first-year student at the academy today?

Answer: A typical first-class pupil is a youth who has finished a secondary or higher school and served his term in the Soviet Army, with a Christian persuasion and a wide range of cultural interests. A first-year academy student is a mature and fully-formed person who has successfully finished the seminary and is capable of independent scholarly work in theology. It should be mentioned here that in our schools great stress is laid on independent written work by the students who regularly write essays and synopses on practically all the subjects studied.

Question: Your Grace, you graduated from the Moscow Theological Academy over 20 years ago. Are today's students similar to those who studied in your day?

Answer: Of course they are similar, but it will be interesting to note in what they differ from students in the 1960s. The level of general education of the students at the theological schools today is much higher than it was in my day. I would like very much to see them surpass us at twenty in the depth and firmness of faith, piety, prayerfulness and devotion to the Holy Church.

Question: What do you want the future pastors, graduates of the Moscow theological schools, to be like?

Answer: The ideal is the Chief Shepherd Jesus Christ. This ideal is unattainably lofty, but every clergyman and Christian should imitate it. I desire our graduates, who have embarked on their career, to imitate zealously and humbly our Saviour, Teacher and Chief Shepherd, I want them to be men living an intense spiritual life, reverential builders of God's Mysteries, loving mentors and guardians of their flocks. I want to see them dutiful, conscientious, honest and meek; peacemakers and patriots, standing on guard of the national interests of our

country. I hope the majority of them will be worthy of our Holy Church and our great Motherland.

Question: How are you going to mark this special jubilee year of the Moscow theological schools?

Answer: We are going to celebrate the 300th anniversary of the Moscow Theological Academy in December. The question here is not so much and not only the celebration of the occasion. A jubilee is a milestone and therefore it obliges us to look back upon the road traversed; to review what has been achieved, and critically deduce the reasons for what has not yet been done.

Cyrillo-Methodian Readings in the Theological Schools

The year 1985 marks the 1100th anniversary of the demise of St. Methodius, the Archbishop of Moravia, the elder brother of St. Cyril. The jubilee offers an occasion for a fresh reassessment of the true greatness of the exploit accomplished by the holy enlighteners. The Church not only canonized them, but graced them with the title Equal to the Apostles, thus equating their labours with those of the Holy Apostles. Sts. Cyril and Methodius, Equal to the Apostles, are also called enlighteners of the Slavs, which underscores their particular contribution to the cause of the enlightenment of the family of the Slavonic peoples.

With the blessing of His Holiness Patriarch Pimén, there were solemn meetings in honour of the momentous date at the theological schools of the Moscow Patriarchate.

On May 24, there was a symposium dedicated to the saints, enlighteners of the Slavs, at the Moscow Theological Academy. Among the honorary guests were members of the Bulgarian Orthodox Church training at the Moscow and Leningrad theological academies and officials of the Bulgarian Embassy in Moscow.

Addressing the participants gathered in the assembly hall of the Moscow Theological Academy, the Rector of the Moscow theological schools, Bishop Aleksandr of Dmitrov, noted the epoch-making importance of the enlightenment activities of the saintly brothers in the history of European culture and briefly dwelled on jubilee celebrations in the Local Orthodox Churches and in the non-Orthodox world. Describing the activity of Sts. Cyril and Methodius, Vladyka Aleksandr made special note of the great merits of their translation of the Bible into Slavonic.

In a report entitled "Byzantinism. Cyrillo-Methodian Heritage and the Baptism of Russ", MTA lecturer I. N. Ekonomtsev proposed that

Question: What would you wish those who are just beginning their studies this year at the theological schools and those for whom this year will be their last?

Answer: To those who have just entered the Theological schools I wish that the years spent within the walls of the Trinity-St. Sergiy Lavra prove to be years of spiritual growth and as for those for whom this is their last year, I urge them not to forget the fact that a lofty and responsible service of the Church awaits them tomorrow, and to weigh their lives, acts and decisions against their responsibility before God and the Church.

Byzantine culture be considered as an ecumenical phenomenon embracing the contributions of the Hellenic world, the Latin West, Near East and Egypt and also a Slavonic contribution beginning from the 7th-9th centuries. The first Baptism of Russ, of which we know from the encyclical of His Holiness Patriarch Photius of Constantinople (867), was linked by the reporter with the Khazarian mission of Sts. Cyril and Methodius. As for the significance of the acts of the saintly brothers for Russian culture, the reporter pointed out that in his view even more important than the creation of the Slavonic alphabet was the perfection of their translations of the Holy Scriptures and liturgical books.

A report by the secretary of the academy council, Hegumen (now Archimandrite) Platon offered a theological assessment of the cause of the saintly brothers in the perspective of the providential mission of the Church in sanctifying mankind.

There were also reports by: Archimandrite Avgustin, LTA lecturer,—"St. Methodius and His Attitude to East and West"; MTS teacher V. A. Belov—"Historical Information About Sts. Cyril and Methodius from the Southern Slavs in the 18th Century"; OTS teacher Archpriest Vasilii Sirota—"St. Methodius, Equal to the Apostles—Luminary of Eastern Orthodoxy Among the Slavs"; MTA lecturer A. A. Matveyev—"Slavonic Studies in Russia in the Period of Its Establishment and Contribution of the Russian Science of the First Half of the 19th Century to the Studies of Cyrillo-Methodian Problems".

Archbishop Pitirim of Volokolamsk, an MTA professor, assessed the significance of the symposium among the numerous jubilee celebrations and events in honour of the enlighteners of the Slavs in this and other countries. He dwel-

led in detail on the theological content of the term—Equal to the Apostles, which presupposes as an indispensable element the introduction of a new national culture into the confines of the Holy Church, when the best there is in the national culture and national spirit of the people being enlightened is elevated by holy preachers to the level of the Christian world outlook. In this connection Vladyka Pitirim noted the particular importance of developing such a theme as the importance of Slavonic Christian culture for world culture.

In his closing statement, the rector, Bishop Aleksandr, thanked all the participants for their contribution and called upon the academic corporation to continue scholarly studies with a view to a deeper assimilation of the precious legacy of Sts. Cyril and Methodius, the Apostles of the Slavs.

At the end of the symposium the student choir of the Moscow theological schools, conducted by lecturer M. H. Trofimchuk, sang the Troparion to Sts. Cyril and Methodius, the Apostles of the Slavs.

A jubilee meeting held at the Leningrad Theological Academy on April 24 was attended by representatives of the Moscow Theological Academy and the Odessa Theological Seminary; Archimandrite Kirill, Representative of the Bulgarian Patriarch to the Patriarch of Moscow; clerics of the Bulgarian Orthodox Church post-graduates at the MTA; representatives of the Department of External Church Relations, the Publishing Department and the Education Committee of the Holy Synod of the Moscow Patriarchate. Present also were Deputy General Consul of Bulgaria in Leningrad, Marin Marinov; Italian General Consul, Carla Gupetti; FRG General Consul, Karl Heinrich Berninger; and CSSR General Consul, Vladislav Kaštan.

The opening speech was made by Metropolitan Antony of Leningrad and Novgorod, after which the participants heard four reports: by Archpriest Prof. Vladimir Sorokin (LTA) on the text of the Slavonic Bible and its studies in the Russian Orthodox Church; by Archimandrite Kirill—"Enlightening Work of the Brothers Sts. Cyril and Methodius in the Sermons of Russian Clergy in the Years of Bulgaria's Liberation from the Ottoman Yoke"; by Hegumen (now Archimandrite) Platon, MTA docent—"Labours of Sts. Cyril and Methodius in the Sanctifying Mission of the Church"; by Hieromonk Daniil, OTS teacher—"Creation of the Slavonic Alphabet by Sts. Cyril and Methodius".

In conclusion there was a concert by students of the theological schools and the precentorial courses featuring hymns of the church service to Sts. Cyril and Methodius.

In Odessa, church celebrations to mark the 1100th anniversary of the demise of St. Methodius, Enlightener of the Slavs, took place from May 24 to 27.

On May 27, there was a solemn meeting in the conference hall of the Odessa Theological Seminary. It was attended by His Beatitude Pope and Patriarch of Alexandria and All Africa, Nicholas VI, who was on a holiday in the Soviet Union; Metropolitan Sergiy of Odessa and Kherson; Metropolitan Joakim of Leontopolis and Bishop Titus of Tamiathea (Alexandrian Patriarchate); Archimandrite Kirill, the Representative of the Bulgarian Patriarch to the Patriarch of Moscow; Archpriest Dimitriy Netsvetaev, Dean of the Russian Orthodox Church Podvorye in Alexandria; representatives of the Moscow and Leningrad theological schools and of the Odessa diocesan clergy. Present also were General Consul of the Bulgarian People's Republic in Odessa, Nikolai Trynkov, consulate officials, and the Representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Odessa Region, V. V. Kononov.

The main speaker, OTS teacher Archpriest Ioann Sorokin, spoke of the life and work of St. Methodius in the context of the historical conditions in Europe at the end of the 9th century, and then dwelled in detail on how the cause of the saintly brothers was continued by their disciples in Bulgaria. In conclusion he noted the role of Odessa in general and of the Odessa Theological Seminary in particular in promoting relations of friendship between the Russian and Bulgarian peoples.

There were also reports by Archimandrite Kirill; MTS teacher V. A. Belov, and LTS teacher Hegumen Innokentiy.

The participants were then addressed by Metropolitan Sergiy. He pointed out that friendship that links today the Slavonic peoples and their Churches is rooted in the activity of Sts. Cyril and Methodius, Equal to the Apostles. In conclusion he thanked the distinguished guests for attending the celebrations. The OTS student choir conducted by teacher Hegumen Filaret sang church hymns, including hymns of the service to Sts. Cyril and Methodius.

Later in the day there was a festal reception at the Odessa Theological Seminary which was attended by His Beatitude Pope and Patriarch Nicholas VI, Metropolitan Sergiy, N. Trynkov and other participants in the meeting.

Test Lectures for the Title of Docent at the Leningrad Theological Academy

On April 4, 1985, the assembly hall of the Leningrad Theological Academy was the venue of a session of the Academy's Council, at which test lectures for the title of docent were delivered by the following members of the Academy's teaching staff: Archimandrite Feofan, Assistant Rector of the Leningrad theological schools (Liturgy), Archpriest Vladimir Mustafin (the Chair of Fundamental Theology), Hieromonk Iannuariy (the Chair of New Testament Studies), and Father Vladimir Fedorov (the Chair of Ancient Church History).

Archimandrite Feofan delivered a lecture entitled "Litururgical Research in Petersburg, Petrograd and Leningrad". He gave a detailed account of the emergence of liturgics as an autonomous scholarly discipline and related the history of the term "liturgics", the various methods of teaching the subject, and the predominance of the scientific-historical method in the second half of the 19th century, which was largely furthered by the efforts of Professor L. L. Katansky, of the St. Petersburg Theological Academy, and his successor in the same chair, N. I. Pokrovsky. Archimandrite Feofan dwelt on the history of the study and teaching of liturgics at the Petrograd Theological Institute, opened in April 1920, and at the High Theological Courses set up in Leningrad in September 1925; he gave a high appraisal of the work of the two specialists in liturgics, Prof. A. A. Dmitrievsky and Prof. I. A. Karabinov. The lecturer noted that it was on these courses, under the supervision of Prof. A. A. Dmitrievsky, that Nikolai Dmitrievich Uspensky, now professor emeritus, who linked the liturgical traditions of the St. Petersburg and Leningrad Theological Academies, prepared and defended his candidate's thesis in 1925.

Concluding his lecture Archimandrite Feofan stressed the great scholarly significance of Prof. N. D. Uspensky's work as a collector, classifier and researcher of liturgical documents and his contribution to the education of a new generation of specialists in liturgics.

Archpriest Vladimir Mustafin delivered a lecture entitled "Professor N. P. Rozhdestvensky and His Course of Fundamental Theology at the St. Petersburg Theological Academy". He noted that N. P. Rozhdestvensky had set up his course in a period when the subject was still emerging, becoming in fact the first person to systematize this field of scientific theological knowledge. Archpriest Vladimir Mustafin acquainted the audience with the biography of Prof. N. P. Rozhdestvensky and with the subject matter of his basic works and his magisterial dis-

sertation, which were published in the journal *Khristianskoe Chtenie* (Christian Readings).

The lecturer dealt principally with Prof. N. P. Rozhdestvensky's basic work, "A Course of Fundamental Theology or Christian Apologetics", written on the basis of lectures delivered by him at the Theological Academy. This work was bequeathed to the academy by its author and published by his departmental colleague, Prof. A. I. Predtechensky.

Prof. N. P. Rozhdestvensky's work is an indispensable aid in the teaching of Fundamental Theology at the Theological Academy.

Hieromonk Iannuariy gave a lecture on "Trends of Research into the New Testament Holy Scriptures as Evident in World Bible Studies of the 19th and 20th Centuries". Distinguishing scientific methods of Holy Scripture research from pseudo-scientific ones, which are characterized by arbitrary dogmatism and uncritical attitude to the text, the lecturer traced in detail the development of exegetic schools from the end of the 18th century up to the present time. As an example of the historic-linguistic approach to the research of Biblical texts, which has become widespread in recent years, Hieromonk Iannuariy dwelt at length on the use of the word "kosmos" in the New Testament and the parallel use of the word "olam" in the Old Testament.

In conclusion, the lecturer dealt with the authenticity and canonical authority of the New Testament books, and stressed the decisive role of Tradition in these issues.

"Acts of the Martyrs; Basic Problems in Their Study"—such was the topic of Father Vladimir Fedorov's lecture. He showed how certain questions and problems facing researchers into the history of the Ancient Church could be resolved if ancient documents like the acts of the martyrs were referred to.

The lecturer's excursus into the etymology of the actual terms "acts" and "martyr" helped the audience to understand and appreciate all the problems of the issue and to grasp the emergence of the concept "witness to Christ" and the reality behind it.

The history of the acts' study and the problem of their authenticity and dating formed the subject of the second part of Father Vladimir Fedorov's lecture. He cited the views of Professors V. V. Bolotov and P. V. Bezobrazov, and also of A. Garnak, contemporary scholars concerned with research into some of the acts.

In conclusion Vladimir Fedorov noted the topicality of studying the martyr's acts.

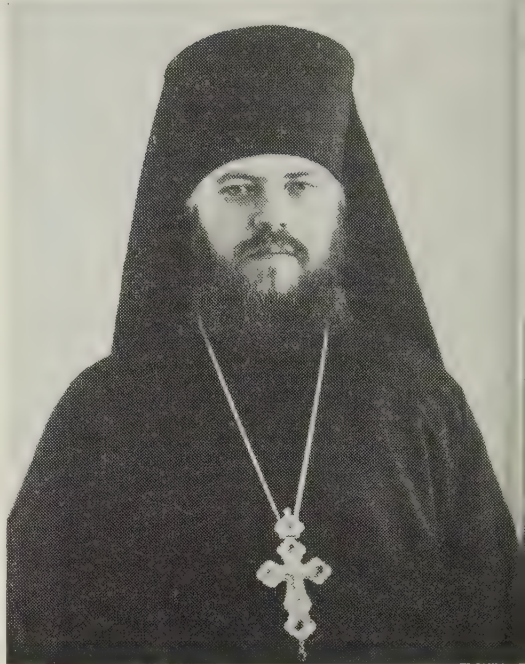
Nun LARISA

Archimandrite MARK, Father Superior of the Pochaev Lavra of the Dormition

By the ukaze of His Holiness Patriarch Pimen of Moscow and All Russia of June 26, 1985, Archimandrite Mark, the Superintendent Dean of the Trinity-St. Sergiy Lavra, was appointed Father Superior of the Pochaev Lavra of the Dormition.

Archimandrite Mark (secular name, Nikolai Ivanovich Petrovtsiy) was born on December 6, 1951, in the family of a worker in the village of Priborzhavskoe, Irshavsky District. After finishing secondary school, he served in the Soviet Army. From 1972 to 1973, he was employed as workman at the Trinity-St. Sergiy Lavra. In 1973, he became a 4th-year student of the Moscow Theological Seminary. In 1978, he graduated from the Moscow Theological Academy with the degree of Candidate of Theology and was appointed teacher of the Moscow Theological Seminary.

In February 1974, Nikolai Petrovtsiy became one of the brethren of the Trinity-St. Sergiy Lavra. On March 6, 1974, the then Father Superior of the Lavra, Archimandrite Ieronim Zinoviev (†1982) professed him with the name of Mark. On March 17 of that year he was ordained hierodeacon by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary. On April 7, he was ordained hieromonk by Archbishop Sergiy Golubtsov (†1982). In 1979, he was raised to the rank of hegumen. In 1981, on the Feast of the Dormition of the Mother of God, His Holiness Patriarch Pimen awarded to him an ornamented cross.



Archimandrite Mark, Father Superior of the Pochaev Lavra of the Dormition

In 1982, he was raised to the rank of archimandrite by His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany.

From 1973 to 1982, he fulfilled the obedience of a cell-attendant to the Father Superior of the Lavra, Archimandrite Ieronim. In 1982, he was appointed superintendent dean of the Lavra by an ukaze of His Holiness Patriarch Pimen.

Retired Archbishop Ioann Lavrinenko, formerly of Kostroma and Galich, died on October 12, 1985, in Kherson in the 87th year of his life.

The funeral service was conducted in the Holy Spirit Cathedral in Kherson by Archpriest Antonin Diakovsky and the cathedral clergy. Archbishop Ioann was buried, in accordance with his will, in a Kherson suburb, at the cemetery of the village of Kindinka.

Alma-Ata Diocese On January 8, 1985, the Synaxis of the Most Holy Mother of God, Bishop Evseviy of Alma-Ata and Kazakhstan celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God, and on January 9, the Feast of St. Stephen the Protomartyr and the Protodeacon—in the Church of the Protecting Veil of the Mother of God in Alma-Ata.

On January 20, the Sunday after the Epiphany, the Synaxis of St. John the Baptist, Bishop Evseviy ordained Vladimir Nabokov deacon during Divine Liturgy in the St. Nicholas Cathedral Church in Alma-Ata.

On February 1, Friday of the 34th Week after Pentecost, Vladyka Evseviy read the Akathistos to the Protecting Veil of the Mother of God in the Church of the Protecting Veil in Alma-Ata.

On February 3, the Sunday of the Publican and the Pharisee, Bishop Evseviy ordained Vasilii Serkez deacon during Divine Liturgy in the cathedral church.

In the evening, he led the Akathistos before the much-venerated Kazan Icon of the Mother of God in the Alma-Ata Church of the Kazan Icon of the Mother of God.

On February 7, the Feast of St. Gregory of Nazianzus, Bishop Evseviy celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil in the St. Elijah Church in the village of Lezhayye, North Kazakhstan Region.

On February 9, the Feast of the Translation of the Relics of St. John Chrysostom, Bishop Evseviy celebrated Divine Liturgy and conducted All-Night Vigil, on the eve, in the Church of All Saints in Petropavlovsk. At the Liturgy he bestowed upon the church rector, archpriest Ioann Blokhin, a palitsa, an award of His Holiness Patriarch Pimen.

On February 10, the Sunday of the Bodily Son, Bishop Evseviy celebrated Divine Liturgy and conducted a moimen and officiated at All-Night Vigil, on the eve, in the Sts. Peter and Paul Cathedral in Petropavlovsk. The church council members welcomed the archpastor on his arrival with the bread and salt and the dean, Father Viktor Petukhov, greeted the Vladyka. At the Litur-

gy Vladyka Evseviy bestowed a kamelaukion upon Father Bogdan Sukhai, a cleric of the cathedral.

On February 11, the Feast of the Translation of the Relics of St. Ignatius Theophoros the Martyr, Vladyka Evseviy celebrated Divine Liturgy, and officiated at All-Night Vigil, on the eve, in the Church of the Protecting Veil in the town of Krasnoarmeisk, Kokchetav Region. At the Liturgy he bestowed a kamelaukion upon the rector, Father Vladimir Bordachev.

On February 12, the Feast of Sts. Basil the Great, Gregory Nazianzus and John Chrysostom, Bishop Evseviy celebrated Divine Liturgy, and officiated at All-Night Vigil, on the eve, in the Church of St. Michael the Archangel in the town of Kokchetav. The rector, Archpriest Viktor Golubev, cordially greeted the archpastor before the service began. The Liturgy was followed by a festal moleben after which "Many Years" was sung.

On February 13, the Feast of St. Nikita the Bishop of Novgorod, Bishop Evseviy celebrated Divine Liturgy, and conducted All-Night Vigil, on the eve, in the Church of St. Michael the Archangel in the town of Shchuchinsk, Kokchetav Region. At the Liturgy he bestowed a kamelaukion upon the rector, Father Gennadiy Makarenko.

On February 14, the Feast of St. Tryphon the Martyr, Bishop Evseviy celebrated Divine Liturgy, and conducted All-Night Vigil, on the eve, in the St. Nicholas Church in the town of Makinsk, Tselinograd Region. He presented to the rector, Father Aleksandr Sivolapov, a blessed patriarchal certificate of merit awarded to him in recognition of his labours for the Church of Christ and on the occasion of his 60th birthday.

On February 15, the Feast of the Presentation of Our Lord in the Temple, Bishop Evseviy celebrated Divine Liturgy, and, on the eve, led All-Night Vigil in the Church of Sts. Constantine and Helena in Tselinograd. At the Liturgy he bestowed a kamelaukion upon the rector, Father Aleksandr Volkov.

On February 16, Saturday of the Meat-Fare Week, Bishop Evseviy cele-

brated Divine Liturgy and conducted, on the eve, Vespers, Matins and a panikhida in the Church of St. Barbara the Great Martyr in the town of Alekseyevka, Tselinograd Region. The Liturgy was followed by the parastasis.

On February 17, Meat-Fare Sunday, Bishop Evseviy celebrated Divine Liturgy and conducted, on the eve, All-Night Vigil in the Church of St. Sergiy of Radonezh in the town of Atbasar, Tselinograd Region.

In the evening, Vladyka Evseviy read the Akathistos before the deeply-venerated Icon of the Mother of God "Seeking of the Lost" in the Church of Sts. Constantine and Helena in Tselinograd.

On February 24, Cheese-Fare Sunday, Bishop Evseviy ordained during the Liturgy in the Cathedral Church Proto-deacon Ioann Zhuravlev presbyter.

On February 26 and 27, Tuesday and Wednesday of the 1st week in Lent, Vladyka Evseviy read the Great Canon of St. Andrew of Crete in the Church of the Kazan Icon of the Mother of God and the Church of the Protecting Veil in Alma-Ata.

On March 3, the 1st Sunday in Lent, Bishop Evseviy ordained during the Liturgy in the Cathedral Church Deacon Vasiliy Serkez presbyter.

On March 20, Wednesday of the 4th week in Lent, Vladyka Evseviy celebrated the Liturgy of the Presanctified Gifts in the Church of the Kazan Icon of the Mother of God, and on March 22, the Feast of the Forty Martyrs of Sebaste, in the Alma-Ata Church of the Protecting Veil.

On April 7, Palm Sunday, the Feast of the Annunciation of the Blessed Virgin, during the Divine Liturgy in the cathedral church Vladyka Evseviy bestowed upon two of the cathedral clergy patriarchal awards for Holy Easter—a palitsa upon Archpriest Andrei Burdin and a pectoral cross upon Father Ioann Zhuravlev.

On April 13, Holy Saturday, Vladyka Evseviy conducted in the cathedral church at 4 a. m. the Office of Burial of the Saviour and celebrated Divine Liturgy during which he ordained Georgiy Kozarez deacon.

On April 15, Easter Monday, Vladyka Evseviy celebrated Divine Liturgy in the Alma-Ata Church of the Kazan Icon of the Mother of God. The Liturgy was followed by a festal procession around

the church after which "Many Years" was sung.

On April 16, Easter Tuesday, Bishop Evseviy celebrated Divine Liturgy and led a festal procession around the Alma-Ata Church of the Protecting Veil.

On April 19, Easter Friday, the movable Feast of the Icon of the Mother of God "Life-Bearing Source", Vladyka Evseviy celebrated Divine Liturgy and conducted a moleben with the blessing of water in the St. Nicholas Church in the town of Talgar, Alma-Ata Region. This was followed by a festal procession after which "Many Years" was sung.

On April 20, Easter Saturday, Vladyka Evseviy celebrated Divine Liturgy in and led a festal procession around the Church of St. Michael the Archangel in the town of Kaskelen, Alma-Ata Region. A moleben was conducted after which the archpastor distributed artos in the congregation.

On April 21, the Sunday of St. Thomas the Apostle, Bishop Evseviy celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Uzun-Agach, Alma-Ata Region. The Liturgy was followed by a moleben and a festal procession around the church.

On May 6, the Feast of St. George the Victorious the Great Martyr, there was the patronal feast in the Alma-Ata Church of the Kazan Icon of the Mother of God. On the eve Vladyka Evseviy conducted All-Night Vigil there and on the feast day celebrated Divine Liturgy at which he ordained Aleksandr Lyubikh deacon. The Liturgy was followed by a moleben and "Many Years" was sung.

On May 8, Mid-Pentecost, Bishop Evseviy celebrated Divine Liturgy in the cathedral. At the Lesser Entrance he bestowed upon clerics of the diocese church awards for Holy Easter. After the Liturgy Vladyka Evseviy conducted a panikhida for the warriors who gave their lives for the Motherland in the Great Patriotic War of 1941-1945.

On May 9, the Feast of St. Stefan the Bishop of Perm, Vladyka Evseviy celebrated Divine Liturgy in the Cathedral Church. This was followed by a thanksgiving moleben on the occasion of the 40th anniversary of the Victory of the Soviet people over fascist Germany. Addressing the congregation before the moleben, Bishop Evseviy urged

tem to pray and work so that mankind could never again experience the horrors of war.

On May 19, the Sunday of the Blind Man, Bishop Evseviy celebrated Divine Liturgy and led, on the eve, All-Night Vigil in the Dormition Church in Gurev. Before the service the archpastor was greeted on behalf of the clergy, the church council and parishioners by the rector, Archpriest Vladimir Korolev. During the Liturgy Vladyka Evseviy bestowed upon Archpriest Vladimir Korolev a palitsa, a patriarchal award for Holy Easter. The service was followed by a moleben and festal procession. In the evening Bishop Evseviy conducted the same church Paschal Vespers and Matins with the reading of the Akathistos to the Resurrection of our Lord. On May 21, the Feast of the Apostle and Evangelist St. John the Divine, Bishop Evseviy celebrated Divine Liturgy and conducted a moleben, and All-Night Vigil on the eve, in the Trinity Church in the town of Alga, Aktyubinsk Region. During the Liturgy he bestowed upon the rector, Archpriest Gontiy Navros, an ornamented cross, a patriarchal award in recognition of his services for the good of the Church of Christ and on the occasion of the 10th anniversary of his service in Holy Orders.

On May 22, the Apodosis of Easter, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker of Bari, Bishop Evseviy celebrated Divine Liturgy and conducted a moleben, and All-Night Vigil on the eve, in the church of St. Serafim of Sarov in the town of Khromtau, Aktyubinsk Region. On May 23, the Ascension of Our Lord, Bishop Evseviy celebrated Divine Liturgy and conducted a moleben, and All-Night Vigil on the eve, in the St. Vladimir Church in Aktyubinsk. The rector, Archpriest Lev Lyubykh, felicitated the archpastor on the feast on behalf of the clergy and parishioners. After the moleben "Many Years" was sung.

On May 24, the Feast of Sts. Cyril and Methodius Equal to the Apostles, Bishop Evseviy celebrated Divine Liturgy and conducted a moleben, and All-Night Vigil on the eve, in the church of the Protecting Veil in the village of Martuk, Aktyubinsk Region.

On May 26, the 7th Sunday after

Easter, Vladyka Evseviy celebrated Divine Liturgy, and conducted All-Night Vigil on the eve, in the Transfiguration Church in Uralsk. He felicitated the rector, Archpriest Leonid Malov, on the 30th anniversary of his pastoral service and presented to him a patriarchal award—the Order of St. Sergiy of Radonezh, 3rd Class. In the evening, Bishop Evseviy led the Akathistos to Jesus the Most Sweet.

On June 2, Holy Trinity Day, Bishop Evseviy celebrated Divine Liturgy in the cathedral church and ordained Igor Kotomtsev deacon.

On June 4, the Feast of St. Basiliscus the Martyr, Bishop Evseviy celebrated Divine Liturgy, and conducted All-Night Vigil on the eve, in the Alma-Ata Church of the Protecting Veil.

Kishinev Diocese

On April 7, 1985, Palm Sunday, the Feast of the Annunciation of the Blessed Virgin, Archbishop Ionafan of Kishinev and Moldavia celebrated Divine Liturgy, and conducted, on the eve, All-Night Vigil with the blessing of the palms in the cathedral church.

On April 14, the Feast of the Resurrection of Christ, Archbishop Ionafan conducted Paschal Matins and celebrated Divine Liturgy in the cathedral church. In the evening he conducted there Paschal Vespers, at which he bestowed upon a cathedral cleric, Archpriest Aleksey Adam, an ornamented cross, an award conferred upon him by His Holiness Patriarch Pimen for the Holy Easter of 1985.

On April 15, Easter Monday, Vladyka Ionafan celebrated Divine Liturgy in the Ascension Church in Kishinev.

On May 5, the 4th Sunday after Easter, Archbishop Ionafan read out after Divine Liturgy in the cathedral church the Message from His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod on the 40th Anniversary of the Glorious Victory of the Soviet People in the Great Patriotic War of 1941-1945. He then led a thanksgiving moleben and a Lity for the Dead warriors who gave their lives in battle for their Motherland.

That same day, Vladyka Ionafan, accompanied by the rectors of the Kishinev churches, laid a wreath at the Military Glory Memorial in the Kishinev war cemetery. A minute of silence was

observed in commemoration of those who gave their lives for the Motherland.

In all the churches of the diocese on that day molebens and lities for the dead were conducted and the Message on the 40th Anniversary of the Great Victory was read out.

On May 6, the Feast of St. George the Victorious the Great Martyr, Archbishop Ionafan attended Divine Liturgy in the Church of All Saints in Kishinev. After the service he felicitated the rector, Archpriest Georgiy Moroshan, and the diocesan father confessor, Archpriest Georgiy Mushchinsky, on their name-day.

On May 23, the Ascension of Our Lord, Vladyka Ionafan celebrated Divine Liturgy and conducted a moleben in the Ascension Church in Kishinev. He felicitated the parishioners on the patronal feast and blessed them.

On June 3, Holy Spirit Day, the anniversary of the enthronization of His Holiness Patriarch Pimen, Archbishop Ionafan celebrated Divine Liturgy and conducted a thanksgiving moleben in the Trinity Church in Kishinev. After the service he felicitated the parishioners on the patronal feast and blessed them.

On June 7, Vladyka Ionafan visited the St. George Church in the village of Gura-Galbene, Chimishlya Region. He inspected the church and had a discussion with the rector, Father Ioann Chuntu, and members of the church council.

On June 9, the 1st Sunday after Pentecost, of All Saints, Vladyka Ionafan celebrated Divine Liturgy and conducted a festal moleben, and All-Night Vigil on the eve, in the Kishinev Church of All Saints. After the service he felicitated the parishioners on the patronal feast and delivered an exhortation.

On June 17, Bishop Ionafan visited the St. Demetrius Church in the town of Orgeev. Having inspected the church, he had a discussion with the church council members on matters of maintaining and decorating the church.

On Saturday, June 22, Vladyka Ionafan attended All-Night Vigil in the Trinity Church in Kishinev.

On June 23, the 3rd Sunday after Pentecost, Archbishop Ionafan celebrated Divine Liturgy in the Kishinev Trinity Church during which he ordained

a church cleric, Deacon Feodor Chebotar, presbyter to serve in the St. Michael Church in the village of Tsipala Kutuzovsky Region. After the Liturgy Vladyka Ionafan conducted a festal moleben. He then felicitated Father Feodor on his ordination and offered him archpastoral advice and edification stressing the lofty nature of priesthood and the great responsibility before God and men of those who enter Holy Orders.

On other Sundays and feast days Vladyka Ionafan officiated in the Kishinev Cathedral Church of St. Theodore the Tyro.

Simferopol Diocese On July 12, 1985, the Feast of the Chief Apostles Sts. Peter and Paul, it was the 20th anniversary of the demise of Metropolitan Guriy Egorov of Simferopol and the Crimea, a zealous archpastor, theologian and spirit-bearing ascetic.

To honour the memory of that outstanding hierarch, Metropolitan Ioann (now retired) who was himself for many years among his spiritual children arrived in Simferopol.

On July 12, Metropolitan Ioann celebrated Divine Liturgy with Archbishop Leontiy of Simferopol and the Crimea in the Simferopol Church of All Saints within the grounds of which Metropolitan Guriy is buried, and conducted a panikhida by his grave. Addressing the congregation during the Liturgy, Vladyka Ioann shared reminiscences about his teacher and spiritual father, and Archbishop Leontiy described the archpastoral labours of Vladyka Guriy on the Simferopol See.

Co-officiating at the Liturgy and panikhida were Archpriest Konstantin Ogienko, superintendent dean of the churches of the Dnepropetrovsk Diocese, Archpriest Georgiy Severin, dean of the Holy Trinity Cathedral Church in Simferopol, and the clergy of the Church of All Saints.

Patriarchal Parishes in Finland The Superintendent Deans of the Patriarchal Parishes in Finland, Archpriest Bogdan Soiko, was in Finland from May 6 to 15, 1985.

On May 8, the Feast of the Apostles and Evangelist St. John the Divine, he paid a visit to Metropolitan John of Helsinki (Autonomous Orthodox Church



Metropolitan Ioann (formerly of Yaroslavl) and Archbishop Leontiy of Simferopol and the Crimea with the clergy at the grave of Metropolitan Guriy, July 12, 1985

(Finland) and felicitated him on his ne-day.

On May 9, Victory Day, Archpriest Bogdan Soiko and Father Gennadiy Bartov and Father Viktor Lyutik, clergy of the Russian Orthodox Church, attending a wreath-laying ceremony at the memorial to the Soviet Soldiers in Högö and visited the war cemetery in Kkälä-Udd where Soviet prisoners of war are buried and conducted the service for the Dead.

Later that day they were among the guests at a Soviet Embassy reception given by the Soviet Ambassador to Finland, V. M. Sobolev, to mark the 40th anniversary of the victory over Nazism.

On Saturday, May 11, Archpriest Bogdan Soiko, Archpriest Georgiy Kilgast and Father Mstislav Mogilyansky, Father Viktor Lyutik and Father Gennadiy Bartov co-officiated at All-Night Vigil in the Helsinki Church of the Protecting Veil. Archpriest Bogdan Soiko informed the parishioners of the ap-

proval by His Holiness Patriarch Pimen of the protocol of a general meeting of the community of the Protecting Veil which elected Archpriest Georgiy Kilgast rector of the church. He presented to him a patriarchal award—an ornamented cross. Another patriarchal award, the Order of St. Sergiy of Radonezh, 3rd Class, was presented to the treasurer of the community, L. G. Muravyeva, who marked her 85th birthday this year.

On May 12, the Sunday of the Samaritan Woman, Archpriest Bogdan Soiko and Priests Mikhail Polyachenko, Orest Chervinsky, Viktor Lyutik and Gennadiy Bartov concelebrated Divine Liturgy in the Helsinki Church of St. Nicholas. After the Liturgy Archpriest Bogdan Soiko presented to a church council member, chairman of the building committee R. V. Kiber, the Order of St. Sergiy of Radonezh, 3rd Class, conferred upon him by His Holiness Patriarch Pimen for his labours for the good of the Church and on the occasion of his 75th birthday.

Archpriest IOANN YULIANOVICH KOROL

The Dean of the Cathedral Church of St. George the Victorious in Lvov, Archpriest Ioann Yulianovich Korol, passed away on May 14, 1985, in the 76th year of his life.

He was a good pastor, a talented preacher of the Word of God, a zealous champion of Orthodoxy and a prominent organizer of parish life, endowed by the Lord with a kind and loving heart, a man who devoted all of his life to the service of the Church of Christ.

Ioann Yulianovich Korol was born on January 20, 1910, into a peasant family in the village of Gerinya, now Bolekhovsky District, Ivano-Frankovsk Region. After finishing secondary school, he studied at the Lvov Theological Academy from which he graduated in 1938. In 1944, he was ordained deacon, then presbyter and appointed rector of the Dormition Church in the village of Velikie Glibovichii, Peremyshl District, Lvov Region. He also became the superintendent dean of the churches of the Bobrsk deanery.

Father Ioann Korol was an assistant and associate of Protopresbyter Dr. Gavriil Kostelnik and took part in the historic Lvov Church Council of 1946 which abolished the Church Union hated by the Ukrainian people and reunited the Greek Catholics of Galicia with the Russian Orthodox Mother Church.

In 1957, Archbishop Palladiy (Kaminsky; † 1978) of Lvov appointed Archpriest Ioann Korol diocesan superintendent dean who had to monitor the observance of the Lvov Council Acts in all the parishes of the diocese. From 1961 Father Ioann was a cleric of the St. George Cathedral Church in Lvov and in 1965 was appointed its dean. From 1965 to 1967 Archpriest Ioann fulfilled the responsible obedience as Secretary of the Lvov Diocesan Administration.

In 1971, Father Ioann was a delegate to the Local Council of the Russian Orthodox Church from the clergy of the Lvov Diocese.

His articles and sermons repeatedly appeared in *The Journal of the Moscow Patriarchate* and in the *Pravoslavny Visnik* journal published by the Exarch to the Ukraine.

In fulfilling the obediences placed upon him by the Church authorities Archpriest Ioann Korol demonstrated great zeal, modesty and a high sense of responsibility for the work he did. As a champion of the Orthodox Liturgical Rule he saw to it that divine services in the churches of his diocese were conducted in keeping with the Orthodox tradition. He always reminded his fellow pastors that the best way to preach the Gospel of Christ is through the life of the priest himself and always set a worthy example to others by his own life.

For his zealous pastoral service Archpriest Ioann Korol was presented with high patriarchal awards: a mitre, the right to wear a second ornamented pectoral cross and was decorated with the Order of St. Sergiy of Radonezh, 3rd Class.

On May 15, in the evening, a panikhida was conducted by the Lvov clergy. On the following day the panikhida by the coffin of the deceased



pastor was led by Archpriest Vladimir Romanchuk, Superintendent Dean of the churches of Lvov.

On May 17, Divine Liturgy was celebrated by Metropolitan Nikodim of Lvov and Ternopol. After the Gospel lesson, Archpriest Vladimir Romanchuk delivered the funeral oration. After the communion verse, Archpriest Yuriy Vanchitsky, Rector of the St. Nicholas Church in Lvov and a personal friend of the departed, paid homage to him before the congregation.

During the funeral service, an oration was said by Metropolitan Nikodim. He stressed that Archpriest Ioann Korol worthily fulfilled the obediences of service of the Church and the Motherland which won him the sincere love of all who knew him. His Eminence Nikodim expressed condolences to the relatives and friends of the departed pastor, the clergy and the parishioners and called upon them to pray for the repose of his soul.

To the singing of hirmoi of the Easter Canon the coffin was borne round the cathedral by the clergy after which the funeral procession went to the Yanovskoe Cemetery. Metropolitan Nikodim conducted the Lity for the Dead by the grave. Archpriest Pavel Kochkodan, cleric of the cathedral, said the last farewell to the departed. The fresh grave was covered with wreaths and flowers.

May the Lord grant repose to the soul of His true servant in the mansions of the righteous. May his memory be eternal!

Archpriest PAVEL KOCHKODAN





HIS HOLINESS PATRIARCH PIMEN OF MOSCOW AND ALL RUSSIA

THE NAME-DAY OF HIS HOLINESS PATRIARCH PIMEN

September 9, 1985



His Holiness Patriarch Pimen and the hierarchs during Divine Liturgy in the Patriarchal Cathedral of the Epiphany, September 9, 1985



Metropolitan Filaret of Minsk and Byelorussia (left) greeting His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany, September 9, 1985

THE FEAST OF THE INVENTION OF THE RELICS OF PRINCE ST. DANIIL
OF MOSCOW AT THE MONASTERY OF ST. DANIEL

September 12, 1985



His Holiness Patriarch Pimen
before the Icon of Prince St.
Daniil



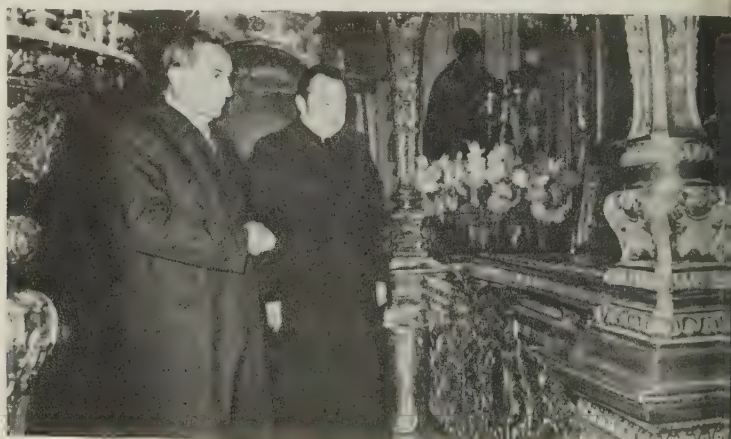
His Holiness Patriarch Pimen intones a dismissal after the festal moleben in the Church
of the Protecting Veil of the St. Daniel Monastery, September 12, 1985

THE REV. DR. EMILIO CASTRO, GENERAL SECRETARY OF THE WORLD COUNCIL
CHURCHES—A GUEST OF THE RUSSIAN ORTHODOX CHURCH

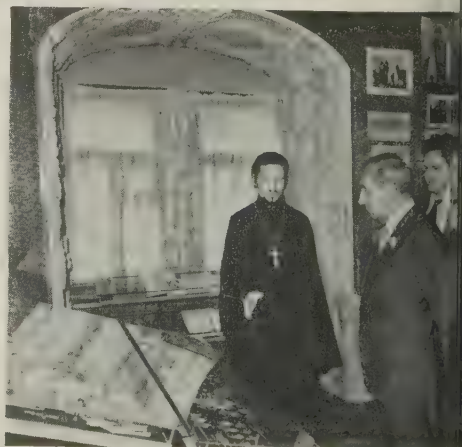
His Holiness Patriarch Pimen presents Dr. Emilio Castro with an ornate cross in the Patriarchal Cathedral of the Epiphany on September 15, 1985



Dr. Emilio Castro at the shrine of St. Sergiy in the Trinity Cathedral of the Trinity-St. Sergiy Lavra, September 16, 1985



Archbishop Prof. Pitirim of Volokolamsk handing to the Rev. Dr. Emilio Castro a diploma of the honorary member of the Moscow Theological Academy in the MTA assembly hall on September 16, 1985



Dr. Emilio Castro visiting the MTA Church Archaeological Museum, September 16, 1985



Dr. Emilio Castro being received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, in the new premises of the department in the St. Daniel Monastery, September 16, 1985



Emilio Castro visiting the St. Daniel Monastery, September 16, 1985



Dr. Emilio Castro in the Church of the Resurrection (Voskresenie Slovescheye) in Nezdanova Street, Moscow, September 16, 1985



Dr. Emilio Castro at the Publishing Department of the Moscow Patriarchate, September 17, 1985. Archbishop Pitirim of Volokolamsk, Head of the Department, greeting the high guest

THE BEGINNING OF THE ACADEMIC YEAR IN THE MTA AND MTS
September 1, 1985



Before the moleben on the beginning of
the academic year at the MTA Church
of the Protecting Veil



During a divine service at the academy
church



Bishop Aleksandr delivering a sermon before
moleben on the beginning of the academic ye



Professors, teachers and students proceeding to the Trinity Cathedral of the Trinity-St. Sergiy Lavra for a moleben before the shrine of St. Sergiy of Radonezh. On the foreground: Archbishop Prof. Pitirim Volokolamsk and the Rector, Bishop Prof. Aleksandr of Dmitrov



Lity for the Dead at the monument to the departed teachers and students of the MTA and MTS



ST. LUKE, APOSTLE AND EVANGELIST

15th-century icon

On the Feast of the Presentation of the Blessed Virgin in the Temple

In the Name of the Father, and of the Son, and of the Holy Spirit.

*Today the Living Temple of the great King enters the Temple
to be prepared as a divine dwelling-place for Him (Sticheron
after Psalm 51)*

In every Christian feast we see the story of the feast, its significance in the cause of the Economy of our salvation, and its moral significance for each one of us.

The story of today's feast is as follows. Before the Blessed Virgin Mary was born, Her righteous parents had promised God to dedicate to Him the child He would send them. And on this day they were fulfilling their promise. With due solemnity they led the Most Blessed Virgin, the three-year-old child, Mary, to the Temple in Jerusalem. She was escorted by maidens holding light-candles. The Righteous Anna said to her daughter: "Go, my daughter, to Him Who gave Thee to me. Enter the Church of the Lord, the world's joy and glory." The Divine Maiden ascended fifteen steps leading to the Temple without any aid; upon each step it was custom to sing one of the fifteen gradual Psalms (Ps. 120-134). She was met by the chief priest, Zacharias, inspired by the Holy Spirit, led into the Holy of Holies, into which no one had the right to enter except the high priest once a year. In view of this the Church sings today: "The Angels marvelled when they beheld the Presentation of the All-Pure One: how that in glory She entered into the Holy of Holies". The Blessed Virgin Mary was brought up in the Temple and lived there up to the age of fourteen.

The Church canticle, which is sung at the Gospel lesson at All-Night

Vigil, reveals the significance of this event for the salvation of mankind: "Today the Living Temple of the great King enters the Temple to be prepared as a divine dwelling-place for Him. O ye people, rejoice exceedingly." The Blessed Virgin Mary is presented in the Temple to become the Living Temple, "the All-Pure Temple of the Saviour, the most precious Bridal-chamber" for the reception of Christ; to prepare Herself for the great service of becoming the Mother of God while remaining Ever Virgin.

What is the moral significance of this feast? What should a faithful feel and how should he answer God on this feast day? The kontakion of the feast gives the answer to these questions: "the All-Pure Temple of the Saviour, the most precious Bridal-chamber and Virgin, the Treasure-house of the Glory of God, today is led into the Temple of the Lord, bringing with Her the grace which is in the Spirit Divine." The Divine Maiden Mary, through Her entrance into the Temple, imbued the world with the grace of the Holy Spirit, which turns each faithful into a temple of God. This is stated by St. Paul: *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* (1 Cor. 3. 16). The Saviour Himself promises to come and make His abode in those who love God (Jn. 14. 23).

And this took place through the coming into the world of the Saviour, Who, by His Life and Redemptive Sacrifice,

reconciled mankind with God and made possible the descent of the Holy Spirit on Earth, in order to make those, who believe in Christ, temples of God. That is why we sing today in the troparion: "The Virgin is clearly manifested in the Temple of God, and in anticipation announceth Christ unto all men." By singing the hirmoi of the Christmas Canon at All-Night Vigil on this feast day, the Church calls upon us to become temples, the mangers, of the Divine Infant; to prepare ourselves for the reception of Christ: "Christ is born: extol

Him! Christ from heaven: go to meet Him!"

Today's feast prepares us for this meeting with Christ. On the great Night of Christmas we should come to church not only for the sake of taking part in the splendid Christmas service but in order to come close to the Manger in which lies the Divine Infant Christ, to adore Him, to open one's heart and receive Him into the temple of one's soul. Amen.

Archpriest MIKHAIL ORLOV († 1984)

Path of Life



In one of the earliest monuments of Christian literature (*The Didache*) it says: "There are two paths: the path of life and the path of death".

It speaks of the two opposite ways of human behaviour.

The path of life means following Christ, fulfilling His commandments, abiding in the love of God, avoiding all that is evil and sinful, and this path leads to Life Eternal. The path of death means following *the flesh in the lust of uncleanness* (2 Pet. 2. 10), forgetting God's Law, hardening the heart, and being a slave to sin. This path leads to estrangement from the Source of Life and to *everlasting destruction* (2 Thess. 1. 8-9).

Many choose the path of sin as easier and more convenient than the path of life in Christ. But the Lord warns us against making a wrong choice when, addressing each one of us, He says: *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it* (Mt. 7. 13-14).

One who is not confirmed in the love of God does not always have a clear notion of the fatality of the sinful way. He does not discern sin in his really repulsive aspect. Like a spectral light that seems to flesh in the distance during a storm, or like a mirage in a desert, it beckons and cheats the traveller. And having stepped off the road of life he begins to roam unknown paths which, alas, so often unawares lead

him to the wide road of perdition. The roaming in the dusk, in spiritual darkness, gradually leads man off the path of life and onto the path of sin and destruction. This is an extremely dangerous state of the soul; this is vividly described in the Gospel Parable of the Prodigal Son.

A prodigal son is a man, who has lost his way, gone astray, deceived by sinful spectres and mirages, who has drawn nearer the path of perdition. But he is not lost completely yet. He may still come to himself, change his mind, rise up and go to his Heavenly Father, firmly resolved to ask for forgiveness in words full of sincere heartfelt repentance. *Father, I have sinned against heaven, and in Thy sight, and am now more worthy to be called Thy son* (Lk. 15, 21).

But what is sin, this vile and pernicious enemy of our salvation, the merciless killer of our souls? Only the Word of God, addressed to our minds and consciences, can help us to understand this.

The Apostle's lesson points out to us one of the most pernicious of sins. He says: *Flee* (that is, avoid in every way *fornication.... know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price...* (1 Cor. 6. 18-20). And, indeed, moral dissolution causes great harm not only to the one committing the transgression; it destroys the family happiness of another and corrupts those around him.

However, this is not the only form of sin. There are many others which are

aim human lives, poison, and defile them and lead a person away from his eternal home and into a far country (k. 15. 13). How can we recognize it in any of its guises? How can we understand its essence, in order to submit it to the judgement of our conscience?

The Word of God teaches: *God is love* (1 Jn. 4. 8). One of Russia's great prophets says: "God is love by essence and the very essence of love. All His attributes are but the raiments of love; His acts, but the expression of love."

Because of His love for His creation God does not want the perdition of the sinner, but wants *all men to be saved* (Tim. 2. 4). And He truly saves us for the sake of the redemptive feat of His Beloved Son. Can man, to whose consciousness and heart this salvific Gospel was revealed, not respond to God's infinite love for him with his reciprocal love? Understandable to us is how natural and close to us is the first, fundamental and most important commandment which says: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind* (Mt. 22. 37).

In his inspired sermon on love, the Holy Apostle St. John the Divine gives an important exegesis of this commandment. We can indeed love God if we love our neighbour, i. e., people around us, those who are in need, in one way or another, of our support, sympathy and kind word; in need of any help we can give them in general. *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth his brother whom he hath seen, cannot he love God whom he hath not seen?* (1 Jn. 4. 20).

From the teaching of God's love for man and the necessity of reciprocating it follows that *sin is the transgression of the law* (1 Jn. 3. 4), i. e., opposing the will of God, His Holy Commandments, is transgression against love—love of God and one's neighbour. Any

deed, any action, and word, which transgresses love, offends God, or wounds the heart of one's neighbour, is sin; it is the killer of our souls, the enemy of our salvation. Not only open hatred and enmity, but jealousy, spite, foul language, and many other sins, i. e., transgressions against love, lead us away from the path of life and make us prodigal sons who left home and went to a far country, suffering merited spiritual calamity and deprivation.

However, our Loving Lord, *the Father of mercies, and the God of all comfort* (2 Cor. 1. 3), while we are still on earth, does not renounce us, does not deprive us of sonship, which we received in Holy Baptism, but awaits patiently for our return, in order to warm our hearts with paternal caresses, just as the father in the Gospel parable did.

God loves us despite our transgressions, loves us with a compassionate and all-forgiving love. And there is no sin that cannot be forgiven a contrite sinner. However, in order to receive forgiveness the sinner must become aware of the gravity of his sin; he must do away with self-justification and judge himself strictly before the court of his conscience. *For if we would judge ourselves, we should not be judged* (1 Cor. 11. 31).

If we really want to return to the path of life, to turn to the blessed obedience of the God of Love, then no one and nothing can *separate us from the love of God* (Rom. 8. 39). And, therefore, let us, with firm hope in God's mercy, offer with all our hearts a fervent prayer expressed in the words of the hymn: "Deign, O Father, to open Thy embrace to me! I admit that I have lived an unworthy life. Do not now despise my poverty-stricken heart, for with deep emotion I am calling on Thee: *Father, I have sinned against heaven, and in Thy sight*" (kathisma after the 3rd hymn of the Canon on the Sunday of the Prodigal Son). Amen.

Archpriest LIVERIY VORONOV,
professor at the LTA

Faith and Obedience

On the 24th Sunday after Pentecost

In the Name of the Father, and of the Son, and of the Holy Spirit.



Today the Gospel lesson was the narrative of St. Luke about the raising from the dead of the daughter of Jairus (Lk. 8. 41-56). Much can be said on the theme of today's lesson, but we shall draw attention to only one very important aspect.

And so, *there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying* (Lk. 8. 41-42). Jairus, just as any father, was doing all he could to help his sick child. He was rich and could call doctors and pay for any possible human cure. When every hope was exhausted he decided that only the Lord Jesus Christ could heal the sick girl. Jairus, of course, knew much about the Lord and His great miracles. Jairus believed in the Lord, and finding Jesus Christ begged Him to come and heal his dying daughter.

The Lord went with him and Jairus was assured of her recovery. But as they drew nigh to the house *there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master* (Lk. 8. 49). What an emotional storm must have raged in the heart of the unfortunate father! The awful insuperableness of death must have killed the last hope, but the Lord encouraged the stricken father, saying: *Fear not: believe only, and she shall be made whole* (Lk.

8. 50). Jairus could have said: "You promised to heal my daughter, but she is dead, why did you lie to me?" But for Jairus the spark of hope given him by Jesus was sufficient to make him remain obedient to the Lord. And so they came to his home which had turned into a house of mourning. But Jesus said: *Weep not; she is not dead but sleepeth* (Lk. 8. 52). And those who were there *laughed him to scorn*; seeing him saying: "You are speaking nonsense, we know that the sick girl is dead". Jairus also could have said: "Enough of your lies, you are mocking my grief". But he remained obedient to the Lord, and trusted in His promise to cure the girl although he saw that she was dead. Jairus did not stop Him when the Lord sent everyone away thus showing again his deep faith and obedience to Jesus Christ. And the hour of the Lord's reward for his obedience came. The Lord took the hand of the maiden and called: *Maid arise. And her spirit came again and she arose straightway...* (Lk. 8. 54-55).

This Gospel narrative teaches us to be always and without any doubt obedient to the Lord, to His will, to His commandments and behests, recorded in the Holy Gospel. Let us accept His words of the Gospel with all our hearts. And if we are obedient to the Lord Jesus Christ and believe His words, then we shall be raised to Life Eternal, as at which St. Paul says: *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him* (1 Cor. 2. 9). Amen.

Delivered on November 18, 1984, in the church of the Bulgarian Metochion in Moscow.

Hieromonk GAVRIIL
of the Bulgarian Patriarchate

"Who Is My Neighbour?"

On the 25th Sunday after Pentecost

In the Name of the Father, and of the Son, and of the Holy Spirit.

The commandment to love God, which we heard today in the Gospel lesson, brothers and sisters, is self-evident. For man cannot conceive or imagine anything loftier, more wonderful or magnificent than God, and so the Lord has a right to expect us to love Him *with all [his] heart, and with all [his] soul, and with all [his] strength, and with all [his] mind* (Lk. 10. 27). This commandment does not meet opposition even in the evil part of man.

We relate differently (this is also testified in the Gospel narrative) to the commandment to love our neighbour: *... thy neighbour as thyself*. Man is ready to admit that he should love God, but he is not so willing to love every man. That is why the lawyer in the Gospel *... to justify himself, said unto Jesus, And who is my neighbour?* We ask this question of ourselves each time we are called upon to show love for men. We can come to love another only if we draw close to one, becomes kind, enters into one's life deeply. Then, through Divine Providence, we find ourselves in circumstances wherein we must give our heart to a stranger, and the crafty mind usually questions whether he is worthy of our love.

The commandment to love our neighbour is actually as self-evident as the commandment to love God. Sin divided us, destroyed the unity of mankind. The Church is restoring this unity. In the Epistle to the Ephesians, which has been read today, the Apostle writes: *... beseech you that ye walk worthy of the vocation wherewith ye are called, in all lowliness and meekness, with forbearing one another in love; endeavouring to keep the unity*

of the Spirit in the bond of peace (Eph. 4. 1-3). The fulfilment of the commandment to love our neighbour is indispensable for *the unity of the Spirit in the bond of peace* within the Church. From the words of the Apostle it also follows that to show love for another means to act worthily as a Christian, thus manifesting love for oneself.

Love of God, which man acquires in the Church, makes all men brothers. It was not fortuitous that the Lord chose for a homily the Parable of the Good Samaritan. The Samaritans were enemies of the Jews. They resolved differently, for instance, the question of the worship of God. As it is well known it is differences in views on one and the same thing that most often divide men. Thus a certain Samaritan came across a wounded and bleeding enemy on a deserted road and helped him with loving compassion (Lk. 10. 33-45). This parable illustrates graphically the Saviour's words: *Love your enemies, do good to them which hate you... if ye do good to them which do good to you, what thank have ye? for sinners also do even the same... But love ye your enemies, and do good, and lend, hoping for nothing again* (Lk. 6. 27, 33, 35).

Nothing hinders man from loving and there is no justification for not loving. Let us therefore resolutely reject, brothers and sisters, the crafty thought: *who is our neighbour?* Let us love not only those kindred to us by blood or spirit, but all whom, through Divine Providence, we meet at a given moment in life; who happen to be near us. And may the Lord help us in this. Amen.

Father PETR AKULOV

On the 26th Sunday After Pentecost

In the Name of the Father, and of the Son, and of the Holy Spirit.



he Lord Jesus Christ taught the people to free themselves from excessive care for earthly things and to trust themselves without fear to the All-Benevolent Divine Providence: *Are not five sparrows sold for two farthings, and not one of them is forgotten before God?.. Fear not therefore: ye are of more value than many sparrows* (Lk. 12. 6-7). And there, says the Evangelist, *one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me* (Lk. 12. 13). It seemed as though the man had not heard what the Saviour had just said. All his thoughts were concentrated on the expected inheritance. He was so engrossed in thoughts of riches that he even interrupted Jesus's sermon: he considered his affairs of more importance than the homilies of the Galilean Teacher. Then the Lord turned to His listeners and warned them: *Take heed, and beware of covetousness, whereby this man is infected, for a man's life consisteth not in the abundance of the things which he possesseth* (Lk. 12. 15). In order to bring this idea home, the Lord recounted the Parable of the Rich Fool who had decided to rebuild and enlarge his barns to hold his abundant harvest; to put into them all his fruits and goods, then say to himself with self-satisfaction: *thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry* (Lk. 12. 19). This rich man thought only of the fact that worldly goods would allow him to enjoy a carefree life. If he had but sympathized with the unfortunate, if he had but shared with the needy the abundance of his harvest, he would not have incurred punishment. But he considered that God had sent him an abundant harvest for his exclusive use, to prolong his carefree life. How wrong he was! He died that very night: *...God said unto him, Thou fool, this night*

thy soul shall be required of thee: the whose shall those things be, which thou hast provided? And the Lord said: So is he that layeth up treasure for himself, and is not rich toward God (Lk. 12. 20-21.)

Previously, in His Sermon on the Mount the Lord Jesus Christ had warned His disciples against cupidity: *Lay not up for yourselves treasure upon earth,... but lay up for yourselves treasures in heaven* (Mt. 6. 19-20).

To lay up treasures in heaven means to do the will of God, that is, to love your neighbour, to help others, to alleviate their suffering, to be ready to lay down your lives for them. One who acts thus strengthens his soul with eternal treasures before the face of God; in other words he will be *rich toward God*. He will face the Last Judgement with such treasures as will open for him the doors of the Kingdom of Heaven. But how will one who lays up treasures for himself on earth face the Judgement, how will he justify himself? He will stand before God as a beggar, and in his late repentance call himself a fool.

"One must be ready at every hour for Death is still deciding... And it may be decided at this very moment," wrote Bishop Feofan the Recluse, "the seal will be placed upon your life and no one will be able to remove it. He is somewhat to think over. What a mystery is taking hold of us! We all know that death is round the corner, that we cannot escape it, and yet hardly anyone thinks about it, but death will come suddenly...."

Let us, brothers and sisters, draw the right conclusion from the Lord's parable. Let us lay up *a treasure in the heavens that faileth not* (Lk. 12. 33) in order to face without fear the Second Coming of Man, to Whom be glory now and ever and world without end! Amen.

Archpriest PETR STRIZHIKHIN



PEACE MOVEMENT

CHURCH FOR SOCIETY

Russians in the French Resistance

World War II began in September 1939 with Hitler's aggression against Poland. France, which had, together with Great Britain, declared war on Germany, was actually unprepared for war. All the hopes of the French leadership at that time were placed on the notorious Maginot Line,* but these hopes proved vain. At the beginning of the summer of 1940 the Germans, passing the Maginot Line, suddenly violated Belgian neutrality, knocked out the French covering force at the Belgian frontier and invaded the territory of France. By June 12, 1940, they were already in Paris. The German occupation began.

During that grim period I was working at a French school publishing house in Paris and serving at the same time as secretary of the special superintendent council of parishes of the Moscow Patriarchate in France. A curfew was declared in the city. The Germans were preparing for war against the Soviet Union, and they were even more suspicious of emigres from Russia than they were of the vanquished French.

The mass persecution of Jews began. They had to undergo special registration and observe special rules: they were not to go outside during the hours of darkness (even before the curfew was declared), and they were not to enter state or public buildings, which had signs on their walls reading: "No dogs or Jews". Besides, persons of Semitic origin were obliged to wear the six-pointed star of Solomon on a round patch of yellow cloth on their left breast. Numerous Jews were arrested and taken away to Germany, where they were exterminated in the death camps.

Some Jews were used by the Nazis as "nützliche Juden" (useful Jews) for various kinds of provocation. They were issued with special "Ausweis" (identity papers), which allowed them not only to live where they chose and receive special rations, but also to walk the streets without hindrance during curfew.

Some Jews managed to hide in the occupied zone and even in Paris itself thanks to the help of friends. Thus, the family of the well-known Orthodox theologian, Prof. Vladimir Nikolaeich Lossky, who was married to a baptized Jewess, was concealed for the entire occupation period in Paris's Dominican Convent by its Mother Superior, Maria Magdalena Davi, an eminent participant in the Resistance. Numerous Jews and Soviet prisoners of war were saved by the Russian nun, Mother Maria (Kuzmina-Kavayeva).

The Resistance movement, emerging in France at that time, covered various kinds of resistance

to the fascist invaders, whether it be underground activity and acts of terror and sabotage, concealment of parachutists, escapees from concentration camps and Jews, or guerilla warfare. The formation of the movement owed much to two factors—on the one hand, the calls to resistance from London from General Charles de Gaulle, who had set up there a Free French Movement (renamed "The Fighting France" in 1942), and on the other—the organizing and guiding role of the French Communist Party.

Some Russian emigres joined the Resistance movement right at the beginning of the German fascist occupation, and one of the first to use the actual word "resistance" was Boris Wilde, a Russian emigre research assistant at the Paris ethnographic *Musée de l'Homme*, who began to put out an underground newspaper called "Resistance" on December 15, 1940.

With the onslaught of fascist Germany on the Soviet Union the French Resistance became a broad-scale movement. The eyes of all patriotically-minded French people turned to the East, where the outcome of the war was being decided in a fight to the death between the Red Army and the fascist barbarians. The victories of the Red Army inspired the members of the French Resistance to a heroic struggle with the invaders and were a token of the movement's success.

For all patriotically-minded Russian people who had, for various historical reasons, come to live outside the bounds of their own country, Nazi Germany's act of perfidious aggression against the Soviet Union was a very heavy blow. Many of them were arrested in the morning of June 22, 1941. This day coincided with the 2nd Sunday after Pentecost, when all saints who shone forth in the land of Russia are celebrated. In this regard, Archpriest Mikhail Belskiy, Dean of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" and of St. Genevieve (one of Paris's three Russian parishes falling under the jurisdiction of the Moscow Patriarchate), said at Divine Liturgy on June 22 that Russia lay under the special patronage of the Russian saints. This sermon implied that the assault undertaken by the Hitlerites would not be crowned with the victory they desired. For these words Father Mikhail Belskiy was arrested the very same day. The patriotic spirit of Russian emigres was reflected in their active underground work. As monuments of heroism one could cite the feats of Boris Wilde and Anatoliy Levitsky, two staff members of the *Musée de l'Homme* who were shot by the Nazis, or Vera Obolenskaya, beheaded in a Berlin prison, or of Mother Maria, who perished in a Ravensbruck gas chamber. One should mention here the names of other outstanding members of the Resistance, who also made a significant contribution to the movement: former Buchen-

* A system of defence fortifications along the German border, constructed on the orders of the French Minister of War, A. Maginot.

wald inmate I. Krivoshein, A. Ugrimov, V. Shashelyov, Spanish civil war veteran G. Shibanov, V. Sosinsky, N. Roller and many others.

The Resistance movement in France grew unremittingly. It reached its apogee at the time of France's liberation from the fascist yoke in 1944, when the allied landings in Normandy (the opening of the second front) coincided with risings in Paris, on its outskirts and throughout the land.

I beg leave to mention one partisan group which was active in the small town of Durdan, 45 kilometres to the South-West of Paris. It was headed by A. A. Ugrimov († 1982), employed as an engineer at a mill in Durdan. I also took part in the activities of this group, to the best of my ability, as a messenger.

Speaking of the participation of Russian emi-

gres in the Resistance it should be noted that they formed a relatively small proportion compared with the huge mass of Soviet people who escaped from German concentration camps in France and formed quite numerous guerilla detachments. They acted independently or jointly with French guerillas. Among these guerilla fighters special mention should be made of Red Army lieutenant V. Porik, who was posthumously awarded the title of Hero of the Soviet Union, and A. Tkachenko. They died the death of the brave at the hands of the Hitlerite butchers on French soil, but their feats, like those of many others of our fellow-countrymen, will remain immortal in the memory of mankind.

N. A. POLTORATSKY,
teacher at the OTS and veteran
of the French Resistance

Reminiscences of Archimandrite Afanasiy Nechaev

Archimandrite Afanasiy (secular name Anatoliy Nechaev) was born into a peasant family in Penza Gubernia.¹ On finishing seminary, he worked at a Moscow railway.

One day in a street in Moscow Anatoliy came across a crowd listening to a barely comprehensible sermon delivered by some non-Russian people in semi-military uniform. During those difficult years of World War I the Salvation Army² was active in Moscow. The impulsive, impressionable Anatoliy Nechaev ardently responded to the call of the preacher and became involved in charitable social work.

The book of sermons and talks by Metropolitan Antony of Surozh contains personal reminiscences of meetings with Father Afanasiy Nechaev, in which he lovingly depicts his spiritual image.³ Metropolitan Antony cites the testimony of people who knew Father Afanasiy in the years when, as a very young man, he dedicated himself to the service in the Salvation Army. It is amazing that people who knew him so long ago have not forgotten how much human warmth, tender care for the sick and those in need of aid, how much compassion Anatoliy Nechaev displayed then. Every house he visited was infected by an atmosphere of joy, happiness and good-neighbourliness. He became the most needed, the most welcome of people.

Soon, however, Anatoliy Nechaev became convinced that the intentions and activities of the Salvation Army pursued political aims. Nechaev went through an acute spiritual crisis, tormented by doubts which led him to a meeting with a father-confessor who was well known in Moscow at that time—a meeting which lasted only a few hours.... After this Nechaev broke off all relations with the Salvation Army and entered the Valaam Monastery of the Transfiguration of the Saviour as a novice.

A kind, considerate, and cheerful man Anatoliy Nechaev soon won the sympathies of the hegumen and all the brethren. He had a fine voice and sang on the clerics. Possessing great physical strength, he gladly performed the heaviest obediences. He was happy because he had found his home, his refuge, his vocation. Quite unexpectedly, when he took the vows

with the name Afanasiy, he received a new obedience from the monastery. The cloister had no theologian and, noting the exceptional gifts of the young novice, the monks of the monastery sent him to study theology at the Orthodox Theological Institute of St. Sergius in Paris. He was not to return to the Valaam Monastery.

Father Afanasiy was appointed dean of a small Russian parish in Nice. At that time the Church in emigration was split. Few remained faithful to the Moscow Patriarchate. In 1931 Bishop Veniamin Fedchenkov (later metropolitan; † 1961), assistant rector at the theological institute, founded in Paris the Podvorye of the Three Holy Hierarchs, around which all those for whom schism was unthinkable united. Father Afanasiy set his allegiance to the Patriarchal Church above everything else. In this he was unshakable.

After the departure of Vladyka Veniamin to America, Father Afanasiy was temporarily appointed dean of the Podvorye of the Three Holy Hierarchs. The church itself was underground, and all that was visible above the ground was a wretched little structure divided into small cells, with a leaking glass roof. It harboured a fairly large number of people. They lived in total poverty. A significant proportion of the priests were sick and frail.

It was at this time that I first saw Father Afanasiy. It was in 1935 or 1936. In the middle of the church stood a tall, stately hieromonk with a fine Russian face. He had a short brown beard, a clear gaze and an affable manner. I had never seen him in the role of a "leader". He was gentle in his behaviour, and accessible to everyone. Father Afanasiy loved children, loved nature. He was very embarrassed by the obedience that had fallen to his lot—to head a parish which embraced such distinguished people: professors of theology, philosophers... Father Afanasiy performed the services with utter simplicity and deep reverence. There was nothing artificial about him, only the inner concentration of the celebrant... Father Afanasiy's spiritual life was very tense and complex; it was concealed from the eyes of strangers.

It was thanks to Father Afanasiy that

became aware of the distress suffered by many Russians who had found refuge in the most unsightly back-streets of Paris. I do not know how Father Afanasiy found out about the misfortunes of these people, but often in the evening he would call for my mother and me, saying: "There's been a death in the Russian community. We must go and help." And to the three of us would set off along the dark unwelcoming streets in that part of Paris where the poorest Russians lived in tiny boarding houses. We went to visit unknown people at unfamiliar addresses. The streets were empty; poor people go to bed early. Father Afanasiy remained silent all the way. It was so strange to see his colourful figure on the streets of a huge, harsh city. Walking beside me was this big Russian man, and it seemed as if the limits of Paris, a city renowned throughout the whole world, were widening before him. He did not notice this city. Not because of contempt for it, but because his inner spiritual world was so huge.

Eventually we would come to an unsightly little boarding house. Then a dirty staircase, and a room, in which an entire family lived in dire poverty. The head of the family, a brawny elderly man, lay dead on a bed in the corner. The weeping and grief of those around him were such as I would not wish anybody to experience. Father Afanasiy was laconic, but his tenderness was so powerful that it banished the despair that had mounted up over the years. While Father Afanasiy prepared to serve panikhida, my mother and I, who were quite accustomed to this sort of thing, dressed the deceased. Father Afanasiy talked quietly to the family about something. And then came the solemnity of the service, and the squalid room was filled with something great, immense, incomprehensible. Everyone was attentive, everyone was moved by the triumph of the spirit over death. The panikhida—unhurried, quiet and splendid—concluded. It was time to go. With tears of gratitude in their eyes the hosts parted with their visitor.

Father Afanasiy used to quote the proverb that a monk ought to have an "unchangeable stone in his pocket". And so it was with him. Father Afanasiy always had money from some unknown source, and he would leave an amount to cover immediate needs. People parted with him as if he were one of their own.

He had a peasant's love for ordinary labour and the world of nature. This was particularly so if the landscape looked Russian. His childlike delight when he managed to get out to some such place even for a short while, had to be seen to be believed. He would stroll for hours through fields and forests. His joyful singing could be heard far away. Father Afanasiy loved to set up chapels wherever he went. He deeply revered St. Serafim of Sarov. Sometimes he would dig a cave in the forest and place an icon of his revered saint in it.

Father Afanasiy's ambition was to travel to distant lands to serve as a missionary among these peoples who had not yet accepted Christianity. Later on he yearned to be a hermit, and several times requested the Church authorities to permit him to quit his deanery and devote himself to solitary prayer. Every application was turned down and he accepted each refusal humbly but submissively.

When the war began, Father Afanasiy dedi-

cated himself wholly to public service. It seemed as if there was an unhealing wound in his breast. I think it was from him that I gained—without words, without any form of instruction—my boundless love for my homeland, the ability to empathize with what was happening in the Soviet Union. He was totally absorbed in those far-off events. It was as if he had merged with his own people.

I do not recall precisely when Father Afanasiy entered the ranks of the Resistance movement. I think it was right at its very birth. But Father Afanasiy's participation in current events became particularly noticeable when the persecution of Jews began in Paris. Father Afanasiy showed such sympathy for those who turned to him for help (rarely for the Sacrament of Baptism, more often just for a "certificate" of adherence to the Christian faith), that the petitioners became a real torrent. Some parishioners were bewildered by this rather too blatant assistance, and claimed that the church would be closed down on account of it. Father Afanasiy replied that our prayers were vain if we refused to assist those who sought our help and, consequently, his help as an Orthodox priest. "I know that the document I issue to the effect that someone is a Christian will not help him, but he believes it will help, he begs and prays for help. Surely I can't refuse him!" Such were Father Afanasiy's words. In order to avoid embarrassing believers and to take sole responsibility in the face of the invaders, Father Afanasiy rented a small house and filled it with loyal people, both Russian and French. It was there that my family found refuge. The house was equipped for safely concealing—albeit temporarily—those who had to hide. There was an agreement with the neighbours that in especially dangerous cases they would assist the persecuted to flee.

One day Father Afanasiy asked me to take two glasses of tea to his cell (the smallest room in the whole house). In the cell I found Father Dimitriy Klepinin, a loyal assistant of the well-known Mother Maria (Kuzmina-Karavaeva). His face was also very Russian, but broad, with wide cheek bones, a large forehead, and a slight squint in the eyes. He was stocky of figure. It stamped itself on my memory for the rest of my life—the sight of two Russian priests deeply immersed in a discussion on (as I learned later) how actively an Orthodox priest could participate in the struggle against the German fascist invaders.

Father Dimitriy perished in a concentration camp in 1944. He was young, married, and had two small children: a boy and a girl. But neither his youth nor his responsibility to his family prevented Father Dimitriy from joining the ranks of the Resistance. According to the testimony of those imprisoned with him, he was able to convey his radiant spiritual state to those around him and, in this way, support them. He was last seen sitting exhausted on the ground amidst a stream of people who were being herded to another barrack.

It would be difficult to list all the people Father Afanasiy helped during those grim years. He gave himself no respite. Every day women left his house for the Paris stations, where they handed over the addresses of prearranged places in which the persecuted could hide safely. It had already become difficult to conceal people in the house itself. The Gestapo were

well informed about the activities of its dwellers and often visited it. Father Afanasiy was twice arrested and—miracle of miracles—twice released. And it was during this period—as if to ensure that he drank a full cup of suffering—that he was discovered to have an extremely rare form of cancer which would not respond to treatment. However, a well-known Jewish doctor from Berlin, who had fled from Germany and was passing through Paris in transit, removed the tumour in Father Afanasiy's cell. Nevertheless Father Afanasiy grew noticeably weaker. He knew that medicine had passed a death sentence on him, but he did not change his way of life and he did not cease his activities. When, at his own request, the doctor told him the truth, Father Afanasiy went slightly pale and never spoke of his illness again. During one particularly difficult period he had to conceal an elderly and ailing Jew, if only for one night. In the block where we lived, hiding people was already a risky business. The autumn that year was foul. Father Afanasiy managed to escort this man to the only possible hiding place—under a bridge on the Seine, on the distant outskirts of Paris. They were taken there by a woman, but she was unable to stay because she had another mission. The man was afraid to remain by himself under the bridge and Father Afanasiy spent the night with him.

I remember Father Afanasiy's last service on the Feast of the Exaltation of the Holy Cross of Our Lord. He conducted the service himself and raised the cross on his own. But he was already so weak that he had to be supported. I can still see it as if it were yesterday! Father Afanasiy's fine, pure face and, written all over it, the indescribable reflection of his great faith, he raised the cross as if he were standing next to Christ at Golgotha.

I should like to mention one more episode from the history of the Podvorye of the Three Holy Hierarchs. Even in those grim times Father Afanasiy would put on a meal for the congregation in the podvorye's upstairs premises after Sunday liturgy. These repasts were extraordinarily meagre but very well attended. Among those who came were eminent representatives of Russian religious and philosophical circles. The regular visitors included Hieromonk Dimitriy, whom everyone adored. A man of exceptional culture and intellect, he came from a hereditary line of English lords and had adopted the Orthodox faith on Holy Mount Athos. He had a hard life at the podvorye, where living conditions verged on penury. Everybody felt the discomforts, but tried not to notice them. On one occasion Father Dimitriy was served at the table with some crockery that was not particularly clean. He flared up and snapped out some sharp, rude words. Everyone fell silent, not knowing how to react to this outburst. Father Afanasiy, sitting opposite Father Dimitriy, whom he loved tenderly (and was loved in return), went pale. After an involuntary pause, he looked Father Dimitriy in the eye and, speaking so softly that he was barely audible, said: "You know, a Russian peasant would never have behaved like that and used such words". There was neither severe condemnation in his tone, nor a hint of reproach. Father Dimitriy realized how Father Afanasiy was suffering at that moment. Time and again in the most widely different situations I have been convinced

of the spiritual superiority which genuinely Russian people have displayed before representatives of the West, which, for all its culture, has been vanquished by the force of this spirit.

Father Afanasiy was very fond of music. One broadcast of Beethoven's Ninth Symphony left an unforgettable impression. Father Afanasiy, already ill, listened with bated breath, his eyes closed. After the broadcast was over, he remained silent for a long time, and then said impulsively. "You would think there was nothing more magnificent than this symphony, and yet the music in our souls is even more magnificent". His days were taken up by matters far removed from poetry and music. Only during services did Father Afanasiy belong to himself and his own inner spiritual world.

Father Afanasiy conducted funeral services in the most remarkable fashion. The social status of the deceased had no significance for him. But if any of the priests died, the service became a splendid festivity. Once, at an evening service during Lent, when that most beautiful canticle "Behold, the bridegroom cometh at midnight", had only just been sung, a novice entered the sanctuary and said that one of the priests, Father Vasilii, was dying upstairs. Father Afanasiy interrupted the service without the slightest hesitation and called the congregation upstairs to the bed of the dying man. Father Vasilii was fully conscious but could no longer speak. And that was how he died—in full view of everyone, to the sound of the prayer of Absolution read aloud. Death in the presence of many people is not a frequent occurrence. I recall Father Vasilii's last glances at the icon in the corner....

Not long before his own death Father Afanasiy was visited again by the Gestapo. One day the bell at the main door rang sharply. I went out. Before me stood an elegantly dressed man with a haughty expression on his face. He was accompanied by a good-looking young woman. "I need to see Archimandrite Afanasiy," said the visitor imperiously. "Father Afanasiy is very ill. He is almost at death's door," I retorted. "Paris's eminent professor has left strict instructions that he must not be disturbed". "I am a doctor myself, and I must see him," came the reply. The stranger turned back the lapel of his overcoat and showed me his Gestapo badge. Even so I tried to stop him going through to the sick man. Arguing furiously, the Gestapo agent and I went up the small staircase and entered the cell. Father Afanasiy bade me leave. As I went down the stairs, I heard the sharp voice of the agent shouting. The young woman remained in the entrance hall and stood pensively by the window beside my trembling mother, who had come out because of the noise. After a while the visitor returned from Father Afanasiy's cell and, offering his arm to his companion, began speaking to her in perfect Russian. I was very frightened. I imagined that my words of vexation uttered just before I appeared would be reported to him by his companion and only make things worse for Father Afanasiy. Several days passed in dire expectation. Then, suddenly, the bell sounded again. The agent's companion entered and very politely asked to be taken to the sick man. Father Afanasiy later related that the young woman had asked for his blessing and sitting on the bed, patiently urged him to cease his assistance to the Jews. She turned out to be Russian, and

her name was Vera. When Paris was liberated, the Gestapo agent who had visited Father Afanasiy was unable to escape in time. I read in a newspaper about the horrible end he came to. He was a Jew who worked for the invaders and set up a laboratory where he determined the nationality of those suspected of being Jewish. The people of Paris nursed a savage hatred for him. The city had barely been liberated before they broke into the building where he was hiding. His wife Vera, who rushed to his defence, was killed and he himself was executed.

Father Afanasiy died in 1943. Twenty-four hours before his death he was paralyzed. Father Afanasiy lay with his left hand immovable and his eyes closed, but he heard everything and blessed everyone who came to part with him. He died quietly; his breathing simply stopped. At night, when the coffin was already in the podvorye chapel, the door bell rang and a desperate cry was heard. It was a recently baptised Jewess named Maria. "I must see Father Afanasiy," she shrieked and sobbed. I replied that Father Afanasiy, whom she had come to see, was dead, and his body lay in the chapel. Maria dashed in and spent the whole night sobbing by his coffin. In the early morning her husband (a Russian artist) came and told her not to return home yet, because the Gestapo had been looking for her that night. And so Maria stayed with us for the rest of the occupation.

Father Afanasiy possessed an unusually sensitive soul and during the severe trials of World War II, he took an unhesitating stand against the evil of fascism. He was one of the most active participants in the Resistance, who rendered

red invaluable help to those persecuted by the fascist invaders. Right to the end Father Afanasiy sacredly fulfilled his lofty duty as a pastor and a human being, and carried out his demanding mission as a courageous fighter against Nazism.

NOTES

¹ Circa 1892.

² A religious philanthropic organization founded in London in 1865 by the Methodist minister William Booth. Its structure copies that of the army (special uniform, ranks, etc.). The Salvation Army runs a number of institutions: doss houses, canteens, orphanages, etc. It is actively engaged in propagating its activities, and organizes street processions with music, drums and sermons. Its income comes mainly from donations. Since 1880 the Salvation Army has been carrying on its work outside England as well.

³ Metropolitan Antony of Surozh. *Sermons and Speeches*. Paris, 1976, pp. 67-73.

Nun GENOVEFA *

* Vera Alekseyevna Lavrova, who took the vows with the name Genovefa (in the Western tradition, Genevieve)—in honour of the 5th-century saint and patroness of Paris, who is particularly revered by Russians living in France. (See *JMP*, 1957, No. 1, pp. 55-64; No 5, pp. 70-74.)

Archbishop Agafangel Visits West Germany

Archbishop Agafangel of Vinnitsa and Bratslav visited the Federal Republic of Germany as member of a Soviet Peace Committee delegation led by the first deputy chairperson of its Leninist branch, N. V. Terekhova. The delegation stayed in Hamburg from May 28 to June 4, 1985, at the invitation of the Hamburg Peace Forum. Archbishop Agafangel visited several Orthodox, Catholic and Protestant churches and had meetings with the clergy and laity of different Churches. There were also meetings with representatives of the Hamburg Peace Forum, local authorities and activists of the German Peace Union, members of the organization "Judges and Lawyers for Peace" and representatives of Social Democrats and Greens.

Archbishop Agafangel visited the Ernst Telerman Museum and laid flowers at the monument to the outstanding fighter against fascism.

Vladyka Agafangel also paid a visit to the RG-USSR Friendship Society in Hamburg where he was received by its chairman Gerhard Seiber. During the meeting with members of the Christ International in the Catholic college, Archbishop Agafangel spoke about the peacemaking service of the Russian Orthodox Church and the involvement of the clergy and laity in the peace movement. On May 31, 1985, he took part in a discussion with public representatives working for peace. He stressed in his speech that for believers in the Soviet Union, as well as for all Soviet people there can be no more important task than to defend peace. "This," he said, "is our duty before the sacred

memory of the 20 million people of our country who gave their lives for their Motherland, for a happy future for the nations of Europe and all mankind."

On June 1, 1985, members of the Soviet delegation saw places of interest in Hamburg and visited the Olsdorf cemetery where they honoured with a minute of silence the 384 Soviet prisoners of war shot by the Nazis during the war. In the evening they attended a peace festival in Hessen Park in the Hamburg suburb of Blankenese.

The Soviet delegation also had a meeting with German physicists to discuss ways of eliminating the threat of nuclear war. The participants stressed the importance of providing a scientific assessment of the lethal consequences of nuclear catastrophe for all mankind. In view of attempts by the US Administration to draw Western nations into a "crusade" against the Soviet Union and other socialist states, the participants stressed the importance of making a clear distinction between ideology and relations between states which must be developed in a spirit of cooperation in order to avert the threat of thermo-nuclear catastrophe.

On June 2, Holy Trinity Day, Archbishop Agafangel attended divine service in the St. Michael Church in Hamburg (Serbian Orthodox Church) and had a meeting with its rector, Father Dushan Velichkovich.

After the service, greeting Vladyka Agafangel, Father Dushan Velichkovich spoke of the fraternal ties between the peoples and Churches

of our countries and paid tribute to the sacrificial exploit of the Soviet people in World War II. In his response Archbishop Agafangel thanked the rector for the cordial welcome. He told the congregation about nation-wide celebrations in the USSR to mark the 40th anniversary of Victory over fascist Germany and about the role of the Russian Orthodox Church in the struggle for peace and the participation of believers in the Soviet Union in the peace movement. He stressed that all Christians in the world share a responsibility for eliminating the threat of nuclear war and for saving the sacred gift of life on Earth. The congregation heard

Archbishop Agafangel with great attention and expressed full support for the patriotic service of the Russian Orthodox Church.

A festal reception was given in one of the Lutheran schools attended by more than one hundred representatives of the Serbian Orthodox Church. During the reception that proceeded in a fraternal atmosphere Father Dushan Velichkovich and Archbishop Agafangel exchanged speeches.

On June 3, 1985, Vldyka Agafangel paid a visit to the USSR General Consulate in Hamburg where he was received by Consul General, Yu. A. Barmichev.

CHRONICLE

Delegation of Christians from the Korean People's Democratic Republic. On May 20-30, 1985, a delegation of the Christian Federation of Korea was on a visit to the Soviet Union. The delegation comprised: Go Gi Jun, Secretary of the Federation; Li Gwan Chu, Assistant Head of the Propaganda Department, and Li Min U, an interpreter. Korean religious workers visited Moscow, the Trinity-St. Sergiy Lavra in Zagorsk, Leningrad and Kiev. They got an extensive view of the life of the Russian Orthodox Church. They were also introduced to the public and cultural life of our country and saw its historical sites. On May 28, the Korean delegation was received at the Department of External Church Relations by its Head, Metropolitan Filaret of Minsk and Byelorussia. There was a fraternal discussion participating in which were also Archbishop Vladimir of Krasnodar and Kuban, Dr. A. S. Buevsky, Executive Secretary of the DECR, and Proto-deacon Vladimir Nazarkin, staff member of the DECR. The discussion involved problems of establishing fraternal relations between the Korean Christians and the Russian Orthodox Church, and their joint participation in international religious and peace forums.

* * *

Pilgrims from Japan. From May 24 to June 6, 1985, a Christian group from Japan visited the Soviet Union at the invitation of the Supreme Authority of the Moscow Patriarchate. The group was headed by Archbishop Nikolai of Mozhaish, Dean of the Podvorye Church of the Moscow Patriarch in Tokyo, and consisted mostly of Roman Catholics. The pilgrims visited Khabarovsk, Novosibirsk, Moscow, the Trinity-St. Sergiy Lavra in Zagorsk, Kiev, Leningrad, Pskov and Irkutsk. When in Kiev, they visited the St. Vladimir Cathedral Church, the St. Sophia Cathedral, the Kiev-Pechery Lavra, as well as the St. Florus Convent and the Convent of the Protecting Veil. They were received in audience by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. In Leningrad, the pilgrims attended Divine Liturgy in the Church of the Apostle and Evangelist St. John the Divine of the Leningrad Theological Academy, and All-Night Vigil—in the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra, and visited other churches. They were received by Metropolitan Antony of Leningrad and

Novgorod. In Moscow, the guests attended the divine service in the Roman Catholic Church of St. Louis, and Divine Liturgy in the Patriarchal Cathedral of the Epiphany. They visited the Publishing Department of the Moscow Patriarchate. On June 3, they were invited to the reception given on the occasion of the 14th anniversary of the enthronization of His Holiness Patriarch Pimen. Later in the day the pilgrims were received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate.

* * *

At the National Assembly of the United Presbyterian Women in the USA. At the invitation of the United Presbyterian Women, Natalia Chernykh and Tatiana Novikova, staff members of the Department of External Church Relations, attended the national assembly of the organization, which took place in West Lafayette, Indiana, from July 17 to 22, 1985. All the events of the assembly which brought together about six thousand women participants were carried under the motto: "Our Oneness in Christ". The general theme of July 19 was "Reconciliation" between the two great powers, the USSR and the USA, between the American and the Soviet peoples. At plenary meetings and at the meeting-dialogue questions were discussed relating to the involvement of women representing Churches in both countries in the struggle for peace, their contribution to the cause of peace, and their prayers for peace.

On July 22-27, N. I. Chernykh and T. A. Novikova attended lectures at the Summer School, which offers a three-summer course (1985-1987) for the leaders of local peace groups, committees and associations on peacemaking and contacts with the Soviet Union.

* * *

Talk with a US delegation. On August 12, 1985, an ecumenical delegation from the United States paid a visit to the Department of External Church Relations. The delegation was headed by Kenneth Ziebell, Associate for East-West and Europe in the United Church of Christ World Ministry. The guests had a talk with Father Ioann Sviridov, staff member of the Department of External Church Relations.



ORTHODOX SISTER CHURCHES

St. Nina, Equal to the Apostles, Enlightener of Iberia (Georgia)

For the 1650th Anniversary of Her Departure

O Minister and Defender of the Word of God, O Apostolic Preacher, imitator of St. Andrew the First-Called and the other Apostles, Enlightener of Iberia and Pipe of the Holy Spirit, O St. Nina, Equal to the Apostles, pray to Christ God to save our souls (Troparion to St. Nina).

St. Nina Equal to the Apostles, the 1650th anniversary of whose blissful demise the Orthodox Church celebrates in 1985*, is a wonderful example in history of the virgin

apostle. Her apostolic ministry, in continuity to the ministry of the Twelve Holy Apostles, began in her youth. Her lot, received from the Most Holy Mother of God Herself, was very lofty.

"Do not leave Jerusalem right now," said the Angel to the Mother of God, according to Stephan of the Holy Mountain, when She wanted to leave immediately to fulfil Her lot of enlightening Iberia. "Remain here for the time being; the domain that has been entrusted to Thee will be illumined by the Light of Christ later, and Thy dominion will subsequently lie there" (*Lives of Saints* for August 15, No. 11, p. 4).

And three centuries later when, according to Divine Providence, the time had come to convert Iberia (Georgia), the Mother of God sent to the superstitious heathens a maiden. And why did She choose precisely her to continue Her lot?

...When Archangel Gabriel announced the will of God to the Blessed Virgin Mary, She, with incomparable meekness, obedience and simplicity, answered: *Behold the handmaid of*

* The date of St. Nina's departure is indicated as January 14, A.D. 335, in the *Menologion of the Saints* by Archbishop Dimitriy Sambikin (Issue 5, Tver, 1897, p. 128); in the *Lives of the Saints*, compiled by S. Destunis (St. Petersburg, 1898, p. 94), and in several other synodal publications, as well as in contemporary calendars of the Russian Orthodox Church. In the calendars of the Georgian Church the date of St. Nina's departure is not given; studying various sources, Georgian researchers assume it to be circa A.D. 335/338-354—(V. N.)



St. Nina, Equal to the Apostles,
Enlightener of Georgia

*19th-century icon from the Church
of St. Nicholas in Khamovniki, Moscow*

the Lord; be it unto me according to thy word (Lk. 1. 38).

St. Nina showed an example of immediate obedience just as did her Mistress and Mediatress.

The Mother of God appeared to her in her sleep and said: "Go to the land of Iberia and preach the Gospel of the Lord Jesus Christ and thou shalt find favour in His sight and I shall be thy Patroness." "But how will I, a weak maiden," she asked, "be able to carry out such a great ministry?" In answer the Blessed Virgin gave Nina a cross woven from grapevine and said: "Take this cross, it will be thy shield and protection against all visible and invisible enemies..." [10, p. 456]. St. Nina accepted the cross and meekly, with saintly simplicity, departed for the unknown land firmly believing in the help of grace from above.



The Church of the Great Martyr St. George the Victorious in Bodbe (Eastern Georgia) in which the relics of St. Nina, Equal to the Apostles, Enlightener of Georgia, are deposited

St. Nina, Equal to the Apostles, was born around the year A.D. 286 in Cappadocia, a province of the Roman Empire (Eastern Asia Minor), according to available sources. Some of them state that the place of her birth was the little town of Colastre [12, p. 39]. Cappadocia, in the 3rd-4th centuries, was one of the early Christian centres of enlightenment. Sts. Basil the Great and Gregory of Nyssa were born there. St. Gregory of Nazianzus, who was educated in Cappadocia, called its main city Caesarea (today Kayseri, Turkey) the capital of enlightenment [1, p. 15]. The Great Martyr St. George the Victorious, the patron saint of Iberia, or Georgia, was also a native of Cappadocia.

The Enlightener of Iberia grew up among educated people who had imbibed the best traditions of Christian culture. This circumstance was beneficial for the formation of her spiritual qualities, in particular, it helped her to live in a foreign country, bearing herself simply and with dignity; without giving up her way of life she managed not to irritate the local population by her foreignness. St. Nina's sermons were always imbued with genuine Christian mercy and love. She defended and affirmed the True Faith firmly, meekly and humbly, with Christian wisdom.

Nina was given an excellent education by her pious Christian parents—her father was a well-known Roman military leader, Maximian Zabulonius, and his wife, Susanna, according to some sources was the sister of Bishop of Jerusalem. Around A.D. 300, Zabulonius

resigned his honourable post, gave up his comfortable life in Cappadocia and went with his family to Jerusalem. Approximately at this time, the Roman Emperor Diocletian (284-305) began his ferocious persecution of the Christians. Many Christians from various regions of the Roman Empire found refuge in Jerusalem at that time. For example, the holy martyrs Rhipsime, Gaiana and, together with them, thirty-five Christian virgins fled there.

Having escorted his family to his wife's brother, the Bishop of Jerusalem, Zabulonius did not remain there for long, but retired into the wilderness across the Jordan and became a hermit. His decision to become a monk was made, most likely, when he was still in Cappadocia. Or, perhaps, he fulfilled thus his vow, thanking the Lord for preserving him and his family. The noble Susanna did not impede him. She remained with the Bishop of Jerusalem as a diaconess to serve the poor and the sick.

Nina was given into service to a pious Christian Jewess of Bethlehem called Niofora (Sarah); according to other sources—to an Armenian woman from the Town of Dvina. Under the direction of her wise mentress she read the Holy Scripture with great diligence and love, as well as various service books. One day, as she read with tears in her eyes the Gospel narrative about the Saviour's Crucifixion (Jn. 19. 23-24), St. Nina pondered over the fate of the Lord's Robe woven by the Mother of God Herself. In answer to St. Nina's question as to the whereabouts of the Lord's

Robe, her old mentress told her that it was won by lot by the Jews from Mtskheta.

In the ancient chronicles of Georgia, *Kartlis Tskhovreba*, the tradition regarding the Lord's Robe is narrated as follows.

Messengers arrived from Jerusalem to see Elios (Eliezer), the Rabbi of the Mtskheta Community of Jews who had moved to Georgia from Jerusalem several decades before the Birth of Christ. The messengers told him that the Old Testament faith, established on the Law of Moses, was in need of defence from the Teacher of a new faith Who had declared Himself the Son of God and was working many miracles. Despite the urgings of his mother and sister, Sidonia, not to take part in the intrigues of the Pharisees against Jesus the Nazarene, "for He had come according to the words of the Prophets", Elios left for Jerusalem accompanied by Longinus Karsneli. They became witnesses of the Lord's Passion and the lots cast for His garments Jn. 19. 23-24; Ps. 22. 18). The two Jews, according to the author of *Kartlis Tskhovreba* (see chronicles of the reign of the tenth King of Georgia, Aderki, of the dynasty of Parnavazde [2 B.C. to A.D. 55]), stood apart from the Cross on Golgotha in deep sorrow.

When the Most Pure Body of Jesus Christ was being nailed to the Cross, Elios's mother in Mtskheta heard the hammering and felt the blows in her heart. She shuddered and cried: "Arawell, the Kingdom of Israel, for you have killed the One Who gave you life..." Telling her daughter, Sidonia, of the Crucifixion of the Saviour, Elios's mother died, unable to bear the torment.

After the Crucifixion, lots were cast for the Lord's garments. Elios bought the Robe of the Lord from the Roman soldier who had won it and brought it to Mtskheta. Sidonia met her mother with tears and lamentation, and told her of their mother's death and her last words. Elios confirmed their Mother's words and showed Sidonia the Lord's Robe. Beholding the Robe, the Righteous Sidonia kissed it reverently and pressing it to her breast departed for the Lord. On hearing the news, King Aderki of Georgia arrived. But none present, including King Aderki, could unclench the hands of Sidonia holding the Robe which seemed to cleave to her body. The Righteous Sidonia (feast day, October 1) was buried by Elios in the royal gardens in Mtskheta with the Robe clasped to her heart.

Just as once, according to Tradition, the Mother of God has dreamt that She might be at least a maid to the Virgin Who would be deemed worthy to be the Mother of the Messiah promised to Israel, so the humble maiden, Nina,

prayed tearfully to the Mother of God that She would vouchsafe her to acquire the Lord's Robe. From her mentress, Niofora (Sarah), St. Nina learned that Mtskheta was the capital of Kartli, which lay to the north-east of Jerusalem, and that the country was not yet illumined by the light of the Christian Faith.

St. Nina's prayers were heard by the Mother of God. She appeared to St. Nina who was miraculously borne to the Sion Chamber in a subtle dream and there received the cross made of grapevine. When she awoke, she found in her hands the cross, which she covered with tears of joy and bound it with the braid of her hair which she had cut off. Then she hurried to receive the blessing of the Bishop of Jerusalem. He had no doubts after he heard her tale and gave his blessing for her to set out on the apostolic feat to the little known pagan country. Before leaving St. Nina prayed at the Sepulchre of the Lord.

She was not alone when she left Jerusalem. She joined Hegumenia Gaiana (Gayane) and thirty-six young nuns, among whom was Queen Rhipsimiya (Rhipsime) [2 p. 8], who had fled from Rome to escape the persecution of Emperor Diocletian. All together they reached the capital of Armenia, Vagarshapat (now Echmiadzin) and stayed there. St. Nina had a long journey ahead and a long Earthly wandering, but her companions were martyred; the heathen Armenian King, Tiridates (Trdat), had them hacked to pieces with swords. The martyrdom of St. Nina's companions (feast day, September 30) was the beginning of the conversion to Christianity of King Tiridates and all of Armenia (the Armenian Church commemorates St. Rhipsime on June 18 and St. Gayane on June 19).

St. Nina was with them all along, but was saved through Divine Providence as she hid behind a bush of wild roses. She prayed fervently for the virgin martyrs and was ready to be martyred with them. But she was given another lot. Hers was to convert to Christianity the Iberians through the example of her ascetic life, Christian love, and the power of her words and prayers. The vision of the Lord's Angel, who had come to meet the martyrs holding a censor in his hand, strengthened St. Nina.

The road to Georgia went to the north-west, across the Dzhavakhetkiy Ridge. There must have been a heavy snowfall for she was forced to winter somewhere along the southern border of Georgia. When summer came she climbed the mountains and beheld Lake Parovani. The local shepherds and fishermen met the stranger kindly, gave her food and bed and showed her the road.

One day, as she lay down to rest, worn out by the long journey, the Angel of the Lord

appeared to her as she slept on the ground with a stone for a pillow. The Angel gave her a sealed scroll and said: "Go to the city of Mtskheta and give this scroll to the pagan king there, for this purpose thou art being sent." When St. Nina wept with emotion, the Lord's Angel unrolled the scroll upon which were written ten sayings:

*Wheresoever this gospel shall be preached... there shall also this, that this woman hath done, be told (Mt. 26. 13). There is neither male nor female: for ye are all one (Gal. 3. 28). Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Mt. 28. 19). A light to lighten the Gentiles, and the glory of thy people Israel (Lk. 2. 32). "Wheresoever this gospel shall be preached in the whole world there shall also... be told [about Him]". He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me (Mt. 10. 40). "For the Lord so loved Mary that he always heeded her words." Fear not them which kill the body, but are not able to kill the soul (Mt. 10. 28). Jesus saith to Mary Magdalene: Go, woman, and inform My brethren (Jn. 20. 17). And wheresoever ye go, preach in the Name of the Father, and of the Son, and of the Holy Spirit (Mt. 28. 19) *.*

One may conclude from the first saying that St. Nina, the fulfiller of the Mother of God's lot, was numbered among the Holy Myrrhophores, the women who had served the Lord on Earth. The following sayings, correlating to the feat of St. Nina, bear witness to her apostolic dignity. Strengthened by the appearance of the Angel, St. Nina continued on her way. Most probably, somewhere along the Borzhomi ravine she descended to the river Mtkvari (Kura) and followed it down to the east. She passed through the town of Urnisi, where she stayed for about a month, and reached the fortress city of Armazi, the oldest capital of the Iberian kingdom near Mtskheta [13, pp. 17-18].

Here, St. Nina witnessed a fair and the pagan worship of the idol Armaz: "...She saw an amazing sight, incomprehensible and indescribable... she saw a statue of a man made of brass wearing a gold chain of mail. On his head was a solid helmet; his eyes were made of emeralds and beryls; he held a sword that shone like lightning and twisted and turned in his hand. Any who dared to touch it died... To his right stood a gold idol called Gats

(Katsi), and to his left, a silver idol called Gaim—both were regarded as gods in Kartli... [4].

St. Nina saw how the people gathered there, led by the king and queen, prostrated to adore the idols at a sign from the priests. According to *Kartlis Tskhovreba*, the pagan Georgians had once upon a time sacrificed their firstborn to these idols, sprinkling their ashes on the idols' heads... [2]. But by Nina's day human sacrifices were replaced by animals, birds and various foodstuffs.

St. Nina heard the trumpets blow and saw the smoke rise from the incense and the blood flow from the sacrificial animals. She raised her arms to Heaven and prayed to the Lord to bring the Georgian people to the knowledge of the True God the Creator. Suddenly, in answer to her prayer, the sun was clouded and a furious storm arose, followed by lightning, thunder and hail. The lightning struck the idols and they, together with the temple, were hurled down into the abyss. The priests, the royal family and the people ran in terror...

St. Nina remained alone among the ruins and quietly watched as the elements calmed down. This took place on August 6 (Old Style), the Feast of the Transfiguration of the Lord.

St. Nina thanked God, then descending the hill she spent six days in tireless prayer under a tall acacia. One of the court ladies, Shroshana (Susanna), invited her to the royal palace, but the saint declined. She spent three days more in the shelter of the tree, then she came out to the then capital of Georgia—Mtskheta—situated at the confluence of the rivers Mtkvari and Aragvi.

At the invitation of Anastasia, the devout wife of the guard at the royal gardens, St. Nina settled in their shack where she spent nine months in prayer and fasting. During this time St. Nina converted the couple who had sheltered her to Christianity and prayed to the Lord to send Anastasia, who was barren, a child. The miracle was wrought and the happy parents became the disciples of St. Nina in secret. Then she left the home of her protectors and settled in a hut made of brambles, on the very spot where today stands the main altar of the Samtavro Church at the Mtskheta convent.

Soon after, St. Nina healed the son of a woman of the city who hated Christians by blessing him with the miraculous cross made of grapevine. From that day on she preached the Gospel of Christ openly, urging the inhabitants of the neighbourhood to receive Baptism.

Thus, St. Nina began her preaching not by word but by deed. And undoubtedly this was a very wise beginning. Inspired from above

* On the basis of these sayings, which do not correspond exactly to the Gospel (even with the ancient translations of the Gospel into Georgian), Academician M. Dzhnashvili supposes that St. Nina possessed a Gospel from which she preached (9, pp. 65, 70).—V. N.

The first of all touched the hearts of her hearers and then appealed to their reason.

The people of Mtskheta felt that she was not an ordinary maiden, that she was immeasurably stronger than they. They started to bring to her hopelessly sick children and adults and through her prayers they were healed. Thus passed six years during which time she healed between seven and ten thousand people. One of them was Nana, a relative of King Mirian (Persian prince), and many others. Queen Nana received Holy Baptism and from an idolatress turned into a zealous Christian (feast day, October 1).

Soon several Jewesses were converted, as well as the chief priest of the Kartli Jews, Aviafar, a descendant of Rabbi Elios. Hearing from St. Nina how the Old Testament prophecies about the Messiah had been fulfilled in the son of Jesus Christ, he confessed Christ, promised by the Prophets, Lord.

From Aviafar St. Nina learned the above-mentioned story about the Lord's Robe. She often went out to pray at night under the leafy cedar which had grown up over the grave of Sidonia, the spot where the Saviour's Robe lay. One night, when she had finished her midnight prayers, St. Nina saw a vision: a flock of black birds converging on the royal gardens from all sides; from there they flew to the river Aragvi. After washing in its waters they rose up snowy white. These snowy white birds perched on the branches of the cedar and filled the air with heavenly songs.... This vision clearly foretold the forthcoming enlightenment of the numerous tribes of Iberia by the waters of Holy Baptism.

St. Nina also heard the sounds of battle and the cries of foreign troops invading Mtskheta.... When she raised her cross and made the Sign of the Cross in the air, the terrible vision disappeared.

The decisive event in the enlightenment of Iberia was the conversion of King Mirian himself. Just before his spiritual awakening he became blind at a hunt during an eclipse of the sun. The terrified members of the royal suite vainly begged the pagan idols—Armaz, Zaden, and Katsi—to return to them daylight. Then there the preaching of St. Nina imperceptibly accomplished its act of grace. At that crucial moment King Mirian, forgetting all about the pagan idols, cried: "Nina's God! Dispel the darkness before my eyes and I will believe and glorify Thy Name!" [11, p. 22]. Physically he began to see immediately, but spiritually he waited several moments earlier, for he had cried out in treaty with unquestionable faith. After ejaculation the sun shone again. Returning from the hunt the king rode to Nina's hut and getting off the horse he bowed to the cross

made of grapevine and acknowledged Christ God.

By that time St. Nina's preaching had found response in all the layers of Iberia's society of the day. In one day, together with their king, the nobles and commoners received Baptism. "Peacefully and very soon the whole country of Kartli, excepting the mountain dwellers of the Caucasus, was baptized" [11, p. 26].

Thus St. Nina accomplished her apostolic mission. By the time of Iberia's Baptism, Christianity was already the state religion of Byzantium. At the request of King Mirian, Emperor Constantine sent a bishop and several priests to the newly-converted Iberia. Christian churches began to be erected all over the country.

At this moment of glory and triumph, St. Nina hid herself in an inaccessible mountain cave in order to avoid the honours poured lovingly upon her by the people and the rulers. Later, she set out to preach the Gospel to the pagan mountaineers in the upper reaches of the rivers Aragvi and Iori, accompanied by Father Iakov and a deacon. From there, upon reaching Kazbek, she went to the south of Kakhetia and reached the settlement of Bodbe. The inhabitants of all the settlements she visited received Baptism. With God's help St. Nina came to understand all the tongues and dialects of these regions.

In Bodbe, in a mountain cabin, St. Nina, Equal to the Apostles, spent the last days of her life on Earth.

She led an ascetic life, prayed constantly and converted to Christ the local inhabitants. Among them was Queen Sodzha (Sophia) of Kakhetia, who was baptized together with her courtiers and crowds of people.

Having accomplished her apostolic mission, St. Nina was informed from above about her imminent end. She notified King Mirian and invoked God's blessing upon him and his kingdom: "And now, as a wanderer and stranger, I shall leave this world and follow the path of my forefathers" [11, p. 30].

The king and the whole court, all the clergy and crowds of people, hurried to the deathbed of the saint. At the request of the Christians, who had come to her, she told them about her family and life. The king's sister-in-law, Salomia of Udzharm, wrote down her story. All the stories about St. Nina derive from her notes. Unknown or famous she was invariably humble. Humble too are her last words: "Let my poor and lazy life be written down; let your children hear of your faith and of the love you have shown me, but above all let the memory of God's signs which you have

eyewitnessed be handed down from generation to generation" [11, p. 31].

St. Nina departed to the Lord peacefully after receiving Holy Communion. Soon after, the grandson of King Mirian, King Bakur, erected a church over her grave and dedicated it to St. George the Victorious. Subsequently the Bodbe Metropolitanate was established at the church; from thence the Gospel spread throughout the mountains of Eastern Caucasus.

The numerous signs of grace, the holy life and apostolic deeds of St. Nina made the young Church of Iberia, with the blessing of the Antiochene Church, glorify Nina several years after her departure. She was canonized a saint, equal to the Apostles, and enlightener of Iberia and her commemoration designated January 14 (27), the day of her blessed demise. All over Iberia churches arose dedicated to St. Nina, Equal to the Apostles.

For 1650 years she has been commemorated in Georgia and by the Orthodox Church. And we believe that her memory will never fade. St. Nina could repeat after the Most Holy Mother of God, Whose disciple she was all her life: *And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed* (Lk. 1. 47-48).

"Come all ye today and sing the praise of the chosen one of Christ, equal to the Apostles preacher of God's Word, the announcer of the Good News, who led the people of Kartli onto the path of life and truth; the disciple of the Mother of God, zealous mediatrix and ever vigilant protectress, most praiseworthy Nina" (kontakion, tone 2).

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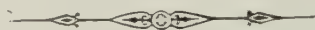
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N. ILYICHEVA, V. NIKIT



Metropolitan Aleksi of Tallinn and Estonia on a Visit to Finland

Metropolitan Aleksi of Tallinn and Estonia, President of the Conference of European Churches, was on a visit to Finland from June 4 to 10, 1985, at the invitation of Archbishop John Vikström of the Evangelical Lutheran Church of Finland.

Upon his arrival by boat from Tallinn, Metropolitan Aleksi was met at the Helsinki seaport by the following persons: from the Evangelical Lutheran Church of Finland—Bishop Samuel Lehtonen of Helsinki; the Rev. Maunu Sinnemäki, General Secretary of the Department of External Church Relations; the Rev. Jaakko Ruuska, staff member of the department; as well as Archpriest Bogdan Soiko, Superintendent Dean of the Patriarchal Parishes in Finland; Archpriest Georgiy Kilgast, Rector of the Protecting Veil Church, and others.

On June 5, Metropolitan Aleksi visited the Central Office of the Evangelical Lutheran Church of Finland, where the Church counsellor Antti Rusama introduced the metropolitan to the structure and administration of the Evangelical Lutheran Church of Finland, and General Secretary of the Department of External Church Relations, the Rev. Maunu Sinnemäki, told him about the activities of the department heads. General Secretary of the Ecumenical Council of the Churches of Finland, Jaakko Ruuska, told His Eminence about the activities of the Ecumenical Council. In the afternoon, Bishop Samuel Lehtonen of Helsinki gave a reception in honour of Metropolitan Aleksi, during which the host and his high guest exchanged speeches. Later in the day Metropolitan Aleksi visited the audio-visual centre of the Evangelical Lutheran Church and got acquainted with its work. Metropolitan Aleksi had a meeting with the deputy chief of the Union of Priests of Finland, the Rev. Esco Jossas.

On June 6, Metropolitan Aleksi took part in the opening of Church Days of the Evangelical Lutheran Church in Lahti which were dedicated to the theme of evangelism.

Addressing the participants in the all-Lutheran forum with a speech of greeting, Metropolitan Aleksi underlined the fruitful cooperation between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland. The theological conversations led by the two Churches for many years on doctrinal and current problems strengthen this cooperation and help us to understand each other in their search for ways to Christian unity and consolidation of peace among nations, he said. The 40th anniversary of the end of World War II and the 50th anniversary of the signing of the Helsinki Final Act, he went on to say, must prompt church workers to do their best to stop the international arms race and prevent nuclear catastrophe.

The countries of the Helsinki area must return to detente achieved in Helsinki in 1975 and deepen it in every possible way.

The Lahti municipal authorities gave a reception in honour of the guests to the Church Days events and the organizers. In the evening the participants in the Church Days heard the oratory *Prodigal Son* by the Finnish composer Kari Tikka.

On the next day, Metropolitan Aleksi went on a sightseeing tour of the town and visited the Orthodox Church of the Trinity. In the church he was welcomed by its rector, Archpriest Kalevi Merras. In the United Centre of the local Lutheran parishes Markku Porvari, the Director of the Centre, introduced Metropolitan Aleksi to the aims and activities of the centre and gave a reception in honour of the high guest. In the evening, Archbishop Dr. John Vikström gave a reception in Helsinki in honour of Metropolitan Aleksi attended by official representatives of the Evangelical Lutheran Church of Finland. Archbishop John Vikström and Metropolitan Aleksi exchanged speeches in which they emphasized the importance of contacts between Churches for the further development of mutual understanding and cooperation in the cause of achieving Christian unity and peace among nations.

On Saturday, June 8, Metropolitan Aleksi arrived in Kuopio and was met at the airport by His Eminence Archbishop Paul of Karelia and All Finland, the Primate of the Autonomous Orthodox Church of Finland.

Archbishop Paul and Metropolitan Aleksi had a cordial talk at the Orthodox Centre. Then Metropolitan Aleksi visited the historical Church museum and the Church of the Apostle and Evangelist St. John the Divine and of All the Saints of Karelia. Archbishop Paul gave a reception in honour of the high guest at the theological seminary. In the evening, Metropolitan Aleksi arrived at the Holy Trinity Convent in Lintula where he was warmly welcomed by the Mother Superior, Hegumonia Antonina. After being shown around the cloister and getting acquainted with its economic life, Metropolitan Aleksi officiated at All-Night Vigil in the Trinity Church and then addressed the hegumonia and the sisters of the convent.

On Sunday, June 9, Metropolitan Aleksi celebrated Divine Liturgy in the Cathedral of the New Valaam Monastery of the Transfiguration. The divine service was conducted in the Finnish, Church Slavonic and Estonian languages. After the Liturgy, Hegumen Panteleimon, father superior of the monastery, expressed heartfelt gratitude to Metropolitan Aleksi for visiting the cloister and for the blessing conveyed from the shrines of the Russian Orthodox Church. Ad-

dressings the hegumen, concelebrants and the brethren, Metropolitan Aleksiy expressed his joy at the opportunity to visit the monastery again and to celebrate Divine Liturgy there. After the repast shared with the brethren, Metropolitan Aleksiy conducted a panikhida at the monastery cemetery, and then went around the newly-built guest-house complex and the library of the monastery.

On June 10, Metropolitan Aleksiy visited the town of Porvoo, where he had a brotherly meeting with Bishop Erik Vikström of Porvoo. Bishop Erik Vikström showed Metropolitan Aleksiy around the ancient cathedral church. In the evening, Bishop Samuel Lehtonen of Helsinki gave a farewell reception in his residence in honour of Metropolitan Aleksiy. The reception was carried through in the atmosphere of fraternity, mutual understanding and willingness to develop further neighbourly relations between the Churches and peoples of Finland and the Soviet Union.

On June 11-15, Metropolitan Aleksiy stayed in Jarvenpää, where the Committee of the Churches' Human Rights Programme for the implementation of the Helsinki Final Act had a meeting. This jubilee meeting was timed to the 10th anniversary of the signing of the Helsinki Final Act. Participating in it were the Committee members and, as guests and observers, representatives of the three regional ecumenical organizations, sponsoring the programme, namely: the Conference of European Churches (represented by Metropolitan Aleksiy), the Canadian Council of Churches, and the National Council of the Churches of Christ in the USA. The participants in the meeting adopted an Appeal to the member-Churches of the three regional organizations, and a communique, summing up the work done at the meeting.

On June 13, the Ministry of Foreign Affairs of Finland gave a reception in honour of the participants in the meeting in Helsinki.

* * *

On June 13, Metropolitan Aleksiy received a visit from Metropolitan John of Helsinki, and they together visited the Orthodox Church of

the Kazan Icon of the Mother of God in Jarvenpää.

On June 15, Metropolitan Aleksiy visited the Memorial Museum of the Finnish composer Johan Sibelius in Ainola, where the composer lived for a long time and where he is buried.

On Saturday, June 15, Metropolitan Aleksiy officiated at All-Night Vigil in the Patriarchal Parishes Church of the Protecting Veil in Helsinki. The rector of the church, Archpriest Georgiy Kilgast, cordially thanked the metropolitan for the visit, prayers and the sermon addressed to the parishioners. After the divine service, Metropolitan Aleksiy met and talked with the clergy and members of the church council of the community.

On Sunday, June 16, Metropolitan Aleksiy concelebrated Divine Liturgy with Metropolitan Leo of Oulu in the Dormition Cathedral Church in Helsinki. After the service, greetings were extended to Metropolitan Aleksiy by the dean of the cathedral church, Protopresbyter Aleksandr Karelin. His Eminence spoke in response. He congratulated the congregation on the Karelian national jubilee—150th anniversary of the Finnish epos *Kalevala*. Many Karelians from all over the country arrived in the capital of Finland for the occasion and many of them attended the divine service at the cathedral church.

On June 11, Metropolitan Aleksiy paid a visit to the Consulate of the Soviet Embassy in Finland and had a talk there with Consul V. D. Stuguiev.

During his stay in Finland Metropolitan Aleksiy gave extensive interviews to *Helsingin Sanomat*, *Uusi Suomi* and *Warkauden Lehti* newspapers.

On June 16, Metropolitan Aleksiy departed for Moscow by train. At the Helsinki railway station he was seen off by Bishop Samuel Lehtonen and the Rev. Jaakko Launikari, as well as Archpriest Georgiy Kilgast, the rector of the Protecting Veil Church, and others.

Upon his return to Moscow, Metropolitan Aleksiy sent telegrams to Archbishop John Vikström of the Evangelical Lutheran Church of Finland and other leaders of that Church expressing gratitude for the warm and cordial welcome and hospitality.

Symposium Dedicated to St. Methodius, Equal to the Apostles, in Regensburg, FRG

An international ecumenical symposium, dedicated to the 1100th anniversary of the departure of St. Methodius, Equal to the Apostles, Archbishop of Moravia, the Enlightener of the Slavs († April 19, A. D. 885), was held in Regensburg, FRG, from April 18 to 26, 1985. Participants in the symposium from the Russian Orthodox Church were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Bishop Longin of Düsseldorf (Central European Exarchate of the Moscow Patriarchate).

During the eight days of the symposium, approximately 80 papers were read. They covered the activities of Sts. Cyril and Methodius in the spheres of literature, language, history, theology, music, art and archaeology. The papers were read at the Institute of Eastern Churches of the German Episcopal Conference at Regens-

burg University and the Evangelical Community Centre.

The solemn opening of the symposium took place at Regensburg University on April 18. The opening speech was delivered by Prof. Dr. H. Bungert, president of the university. The gathering was greeted by K. Krampol, chairman of the government of Upper Pfalz (one of the seven districts of Bavaria); F. Fibacher, Obburgomeister of Regensburg, and Metropolitan Augustinos of Germany, Exarch to Central Europe (Constantinople Patriarchate), who spoke of the religious, historical and cultural importance of the Slavonic mission of the brothers, Sts. Cyril and Methodius, and stressed their tremendous efforts to strengthen international Church relations in Europe. The opening of the symposium was attended by representatives of the mass media in the FRG and Bulgaria. Pl

It also were Ambassador of Bulgaria to the USSR, G. G. Evtimov, with staff members of the embassy. N. V. Kolestnik represented the Soviet Embassy in the FRG.

Academician A. Angelov (PRB) read the paper: "St. Methodius and the Work of His Followers in Bulgaria".

The participants discussed in two sections the following themes: "The Life and Work of St. Methodius: the Cultural and Historico-Religious Context of the Moravian Mission" and "The Literary and Philological Importance of the Work of Constantine and Methodius: the Lives of the Slavonic Apostles as a Monument of Literature and the Written Language".

When the sections finished their work, Krampol gave a reception in honour of the participants.

On the same day, in the Orthodox chapel of the Institute of Eastern Churches, the Rector of the Sofia Theological Academy, Staurophorus Holy Oikonomos, Archpriest Nikolai Shipov, officiated at the service to St. Methodius. The service was attended by Metropolitan Eustratios of Germany, Metropolitan Kalinik Vratsa (Bulgarian Patriarchate) and Bishop Egin of Düsseldorf.

A Pontifical Mass was celebrated in the Catholic chapel of the institute on April 20. It was led by Bishop (retired) Dr. Rudolf Graber. The Mass was attended by the Catholic Bishop Manfred Müller (Regensburg Diocese).

Before a large gathering of the Regensburg Catholic representatives and members of the Lutheran and Catholic clergy of the city, Archbishop Pitirim of Volokolamsk read the paper: "The Spiritual Heritage of Sts. Cyril and Methodius, the Apostles of the Slavs, in the Russian Orthodox Church". The fact that Archbishop Pitirim would speak was reported in the newspapers in advance.

In his paper Archbishop Pitirim emphasized the study of the spiritual heritage of Sts. Cyril and Methodius, Equal to the Apostles, offered ecclesiastical historians wide possibilities for mutual enrichment as it opens new horizons for perspectives for scholarly knowledge and cooperation with specialists in the fields of history, philology and related sciences. In creating a national local-language Church Sts. Cyril and Methodius employed the spiritual wealth of the people being enlightened—their moral precepts and language; they filled the life of the Slavs with a new content and created a new spirituality without uprooting original native features and the spiritual culture which the nations acquired prior to Christianization.

The proselytizing experience of the holy brothers, predetermined for centuries ahead the methodology of missionary work which was based on the creation of national Churches genuinely national in respect to culture, but one in faith; these are the Orthodox Autocephalous Churches. Sts. Cyril and Methodius, with their closest disciples, translated from Greek the Books of the Scripture, service books, the Works of the Fathers, as well as ecclesio-canonical, hagiographical, homiletical and theological texts. In the process of translation, theological terminology in Slavonic was created.

The Slavonic language proved pliant enough to encompass the structure and forms of one of the most flexible, exact and forcible languages of that period—Greek. Church Slavonic even

today contains what might be termed as the charisma, the sanctification, of the Holy Spirit. This language contains an organically single system of linguistic symbols which can transmit not only the most proximate outer meaning of the text's in Holy Scripture and service books, but their basic spiritual and mystical meaning.

Archbishop Pitirim further noted that the works of the holy brothers, Sts. Cyril and Methodius, helped the Russians to occupy their historically predetermined place among other nations. The new unity, the new community in Russia—the Russian Church, through her hierarchal and canonical order, preserved Russia for all time from being swallowed up by other cultures. The Russian Orthodox Church ensured the consolidation of the Russian people as a nation.

The significance of the missionary experience of the holy brothers does not belong to history alone. The preaching of Christianity is as actual today as formerly. The Churches today have recognized the futility of creating Christian communities among converted peoples after models alien to their national self-awareness and cultural traditions. Christian culture is being inherited by the peoples of Africa and Oceania.... They prefer to follow the path which enables them to preserve their national identity albeit greatly removed from the Apostolic Tradition of the Early Church. The preaching of the holy brothers, Equal to the Apostles, their spiritual experience, bear today an actual ecumenical significance.

In conclusion, Archbishop Pitirim stressed that the proselytical experience of the holy brothers continues to be a lofty example for all Slavonic Churches due to the clearly expressed orientation of their ministry on peacemaking and social use. The ascetics of Slavonic Churches, even when they left the world and retired into monasteries, continued to consider their calling to be prayer and effective service to the world.

Following the traditions of Sts. Cyril and Methodius, who proselytized in conditions of political conflicts, Churches should find ways to reconciliation. This is especially important today when the world is threatened by a nuclear catastrophe. Churches should focus their spiritual powers not on things that divide nations, but on what may unite them, reminding them of the great and holy brotherhood of all mankind in Christ.

On April 21, in the chapel of the Institute of Eastern Churches, Divine Liturgy was celebrated by the Orthodox participants in the symposium; it was led by Archbishop Pitirim of Volokolamsk. The concelebrants in the divine service were Archbishop Irinei of Vienna and Austria (Moscow Patriarchate), Metropolitan Kalinik of Vratsa, Bishop Lavrentiye of Western Europe (Serbian Patriarchate), Bishop Dimitrios of Thessalonica (Constantinople Patriarchate), and Bishop Longin of Düsseldorf.

On the following days, the participants in the symposium visited the ancient city of Passau (100 km. from Regensburg), which is connected with the work of St. Methodius. At the invitation of Dr. K. Hamber, they also visited the Roman Catholic Institute of Liturgics. They made a trip to the Alps and visited a 14th-century Benedictine cloister.

The symposium closed on April 25.

Ecumenical Prospects for Churches in the CSSR

Several months have passed since the session of the Central Committee of the World Council of Churches in Geneva at which discussed in detail were the trends of the ecumenical work marked out in 1983 at the WCC 6th Assembly in Vancouver. The fundamental aim of the entire ecumenical movement is the achievement of unity of Christian Churches. The most important practical step taken in this direction was the Lima Document "Baptism, Eucharist, Ministry", adopted in 1982. In studying it, we Christians test our preparedness, responsibility and sincere desire to realize a common life in Christ in the bosom of the One, Holy, Catholic, and Apostolic Church.

By the oneness of the Church we mean the God-man unity, that is, the communion of men with God and among themselves. We feel our connection with God, but as far as mutual contacts with men go, we often sin against unity. The oneness of the Church is closely linked to her holiness. Holiness is closeness to Christ, union with Christ, and unity in Christ. *For where two or three are gathered together in my name, there am I in the midst of them* (Mt. 18. 20). Holiness is also present where several persons are gathered together in the Name of the Lord. Unity with God and holiness are not unattainable things; they exist in our day too. The only thing we lack is mutual ties among ourselves, and we mean by this ties of love above all, for the Church is also called the Kingdom of Love according to the Lord: *By this shall all men know that ye are my disciples, if ye have love one to another* (Jn. 13. 35). What can we do for establishing mutual ties among men?

In the CSSR there exist 18 Churches and religious associations. There is a chance here to make a practical test on a world and national scale and see whether the aims set by the ecumenical movement are correct and the measures taken to achieve unity effective. By translating into life the decisions and recommendations of the WCC in our country, we may make a valuable contribution to the common cause of ecumenism in the whole world.

Theologians representing our Churches participate in many international ecumenical dialogues and conferences; however, in the absence of mutual information, the application of the results of these dialogues and conferences within the framework of ecumenical practice is very meagre and appears fortuitous. To begin with, it would be very useful to establish contacts between individual Churches through mutual dialogue and verify their common views and the optimum possibility of forming a single ecumenical and theological fellowship.

Such a dialogue between Churches, including a dialogue with the Roman Catholic Church, within a given country, will be greatly promoted by common social conditions. This is also recommended by the WCC. It seems to us that the Lord God Himself is calling on Christians in the CSSR to labour for the sake of unity in a new, more just, society, in which all the Churches have been given equal rights and freed from social obligations, they have time and strength enough for activity in the spiritual sphere. Thus, for instance, the 15 Churches and

religious communities are jointly taking part in peacemaking within the Regional Association of the Christian Peace Conference in the CSSR. They are fully aware that, in the face of the danger threatening the sacred gift of life on Earth, interconfessional divergencies among Churches are insignificant.

One of the most important documents adopted by the WCC 6th Assembly in Vancouver is the Statement on Peace and Justice, which appeals to Churches to "confront with new vigor the threats to peace and survival and to engage in the struggles for justice and human dignity, to become a living witness to peace and justice, to develop more innovative approaches to the programmes of education for peace and justice, to press their governments, especially in the countries which have nuclear weapons capabilities, to elaborate and ratify an international legal instrument which would outlaw as a crime against humanity the possession as well as the use of nuclear arms."

Presumably in 1988-1989 a conference on the theme: "Peace, Justice and Integrity of Nature" will be held at the recommendation of the World Central Committee. Here our Churches will have a chance to share their experiences in peacemaking accumulated in the thirty years of their joint work in the CPC. At present, our Churches are getting ready for the 6th All-Christian Peace Assembly to be held in 1985 in Prague. Its conclusions and resolutions may be considered and used at the forthcoming conference of the WCC. To us Christians of socialist countries is given a great opportunity to help achieve universal justice and eliminate the threat of a nuclear war.

Unfortunately, the religious families of the Christian Church do not often realize sufficiently the danger with which their transgression against oneness and holiness, and their fringement of the creed of the Catholic and Apostolic Church are fraught. The Church is called Apostolic at the First Council of Nicea in 325. The teaching of the Apostolic Church is founded on Holy Scripture and was developed in the first centuries of the Church's existence. The Church was called Apostolic for three reasons: (a) the Apostles took part in founding the Church; (b) their successors in Apostolic Succession are guiding the flock of Christ to this day; (c) the Church guards sacredly the Faith and Apostolic Tradition.

The example of the life of the Church, during the first millennium of her existence, can explain much and give a fresh impetus to ecumenical work. In our days the Church is so intent in her desire for unity in Christ must be guided by the successors of the Apostles, who confess the Apostolic Creed. *As thou hast sent me into the world, even so have I also sent them into the world* (Jn. 17. 18). In the future the question of the Apostolic Creed will be thoroughly discussed in the course of inter-Church dialogues and ecumenical contacts. The Commission on Faith and Order is planning to convene in 1988 a world conference which most likely will consider the results of our activities to attain unity and a catholic confession of faith.

The successful fulfilment of the tasks marked out by the WCC depends a great deal on the correct understanding of the latter note of the Church—her catholicity (from the Gk. *kafolikos*)—ecumenicity in the early Christian interpretation of the word. The catholicity of the Church signifies, on the one hand, her limitlessness in time and Space, on the other, a concrete expression of unity, utmost community, of the members of the Church, in all manifestations of Church life. To the Catholic Church is given the commandment of the Lord, transmitted through the Apostles: *Go ye therefore, and baptize all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world* (Mt. 28. 19-20).

How can we consolidate the unity of the Catholic Church? This is a hard question to answer on behalf of all the Churches; however, bearing the view of the Church father, St. Vincent of Lerins, we should hold to "what has been believed everywhere, always, and by all". Most likely, we must not only disperse to all parts of the Earth, but gather together too in one "ecumenical" temple for prayer. Such a place could be, for instance, the Chapel of St. Cosmas and Damian in Prague "Na Slovanech", attached to the Ecumenical Council of Churches in the CSSR. The representatives of different Churches could, by agreement, draw up a roster and offer prayers there according to their own traditions, promoting thereby mutual cognition and prayerful communion.

That such a proposal is feasible is testified by the experience of successful cooperation in the ecumenical translation of the Bible, the holding of the Days of the Bible, the annual Week of Ecumenical Prayer, the publication of

the ecumenical bulletin, and the successfully developing ecumenical cooperation of women.

Our immediate tasks relate to the intensification of ecumenical activities among the youth and cooperation with Christian peace organizations in the CSSR, and deepening contacts with Ecumenical Councils in other socialist countries and Western states. We must not forget either of our future work in the parishes of our country and of conforming it with the recommendations of the WCC.

A prerequisite for ecumenical fellowship, apart from mutual cognition, is the observance of such moral Christian principles as: love, instead of hatred; mutual reconciliation, instead of estrangement; sincerity, instead of hypocrisy; genuine interest, instead of indifference.

The atmosphere at ecumenical meetings and other forums should be permeated with calmness and sincerity, resulting from the realization of the authority of Christ, Holy Tradition and Holy Scripture.

The question of the ecumenical movement's prospects in Czechoslovakia and throughout the world remains open. By their responsible approach to ecumenical activities, the Churches in the CSSR have won prestige in the World Council of Churches as testified by the election of three delegates from Czechoslovakia to the membership of the Central Committee of the World Council of Churches. This is an important step forward for all of us inasmuch as now we are responsible for everything that takes place within the framework of this world ecumenical organization.

Protopresbyter Dr. JAROSLAV ŠUVARSKÝ,
member of the WCC CC, Chancellor of
the Metropolitan's Council of the
Orthodox Church of Czechoslovakia

Prague, 1985

Czechoslovak Guests of the Russian Orthodox Church

At the invitation of the Department of External Church Relations of the Moscow Patriarchate, a group of professors and students of the Hussite Theological Faculty in Prague and the Evangelical Lutheran Faculty in Brno (Czechoslovakia) stayed in the Soviet Union from April 11 to 23, 1985. The group of the Hussite Church was led by Prof. Zdenek Kuchera and Father Irži Vaníček, the Evangelical Lutheran group—by Karol Šiš.

Archimandrite Palladiy, Rector of the Odessa Theological Seminary, accompanied the guests on their tour of the Soviet Union.

On April 12, the guests were received by Protopresbyter Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, who had a talk with him. The same day the delegation left for Odessa accompanied by Archimandrite Palladiy.

The guests got acquainted with the life of the Odessa Theological Seminary and the Dormition Monastery and inspected the patriarchal residence. The Czechoslovak guests asked questions regarding Orthodox monasticism. They got interested in the liturgical celebration of the last days of Holy Week and the coming feast of Holy Easter. In the Dormition Church of the monastery, the guests at-

tended the service for the Bringing Forth of the Epitaphion and the Order of Burial. Then they visited the Church of St. Demetrius and the Cathedral of St. Elijah, a Roman Catholic church and a prayerhouse of the Evangelical Christians-Baptists.

On Holy Easter the members of the delegation attended the service in the Dormition Cathedral Church. The service was led by Metropolitan Sergiy of Odessa and Kherson.

In the evening of April 15, the guests left for Kiev where they were filled with kind remembrances and unforgettable impressions from the divine services at the convents of the Protecting Veil and of St. Florus, and in the Cathedral Church of St. Vladimir. Everywhere they were lovingly greeted with the words "Christ Is Risen!" They were deeply affected by the wonderful architecture of the Kiev-Pechery Lavra and of the Church of St. Andrew.

The guests arrived in Kharkov on April 18 in the evening. On April 19, the Feast of the Icon of the Mother of God "Life-Bearing Source", they attended Divine Liturgy in the Cathedral Church of the Annunciation. The service was led by Archbishop Irinei of Kharkov and Bogodukhov. The solemnity of the divine service, the beauty of the church, crowds of worshippers and their deep prayerfulness en-



Metropolitan Sergiy of Odessa and Kherson, teachers and students of the OTS with professors and students of theological faculties of Czechoslovakia, April 12, 1985

hanced the Easter joy. Vladyka Irinei greeted the guests from fraternal Czechoslovakia. The guests also visited the Church of the Ozeryanskaya Icon of the Mother of God, in the environs of Kharkov.

At the dinner given in honour of the guests from CSSR, Dr. Zdenek Kuchera addressing Vladyka Irinei said: "We were greatly impressed by your divine service. We are happy to feel true union with you, for Death and Sin have been vanquished by the Lord Jesus Christ. I join in the common words of joy of all Christians: Christ is risen!"

In the evening of April 20, the guests left for Moscow after seeing the sights of the city including the Kharkov Museum of Arts. In Moscow, the guests went sightseeing and attended the Divine Liturgy celebrated by His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany. They also visited a number of other churches in the city and noted with admiration the special spiritual mood of the believers and their urge to pray.

They were also deeply impressed by the singing of the choirs, the splendour of the architecture and the internal decoration of the churches. The guests remember especially their visit to the Trinity-St. Sergiy Lavra, where they

felt most the power and majesty of the Orthodox Russian spirit.

On April 22, they went to the Trinity-St. Sergiy Lavra in Zagorsk and there they saw the Moscow Theological Academy and its Church and Archaeological Museum. The members of the delegation wrote in the Honoured Visitors Book: "We are finishing our tour of the Trinity-St. Sergiy Lavra, this jewel of spiritual tradition and culture of the entire Russian people, which brings us Light from centuries past. We believe that this Light will illumine the coming generations, inspiring and guiding all the believers of the Russian Orthodox Church."

On April 23, a farewell dinner was given in honour of the guests from Czechoslovakia. Full of impressions, their hearts filled with sincere gratitude to the Russian Orthodox Church for her cordial and sisterly reception and attention, the guests left for their homeland in the evening.

Such contacts with professors and students of theological institutions help us to get to know each other better; to get acquainted with the past and present of Christian Churches; strengthen ties of friendship and ecumenism between our Churches, and to consolidate blessed peace on Earth.

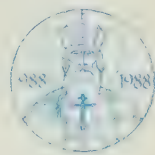
Archimandrite PALLAS



The Russian Orthodox Church in the Mid-17th Century

as Seen by Archdeacon Paul of Aleppo

The Religious and Moral State of the Russian
Orthodox Church in the Mid-17th Century



the image of Russian Orthodox society and of Russia which emerges from the pages of Paul of Aleppo's book at first seems to contradict a number of historical testimonies and of other foreigners who visited Russia a century earlier than Paul of Aleppo did or somewhat later. Mention should be made of Adam Oleary, an envoy from Holstein, who visited Russia several times between 1634 and 1645, and of Augustine Meerberg, the ambassador of the Holy Roman Empire, who was in Moscow from 1661-1662.⁹⁶ Both are unstinting in their criticisms of various moral vices and shortcomings in Russian society.

However, this is merely a seeming contradiction. The social life of any large state has strong and weak points. As an Orthodox priest and a companion of a distinguished guest, Patriarch of Antioch, Paul of Aleppo observed the spiritual and moral life of Orthodox Russia from within the Church in which everything, holy, good and pious found in Russia was centred. The non-Orthodox Oleary and Meerberg, who had not even the right to attend Russian services, on the contrary, observed Russian life from another vantage point—the streets, squares, taverns, bazaars, trade dealings, shops of foreigners, etc. In this regard Paul of Aleppo and the aforementioned Westerners are complementary rather than contradictory. Furthermore, it must definitely be kept in mind that Paul, a brother in faith, viewed Russia through eyes of friendship and empathy, while the Western guests looked upon the East and the country, that had accorded them hospitality, with derision and even hostility.

However, a number of Russian historians, such as S. M. Soloviev, one of the foremost Russian historians, and Metropolitan Makariy, a prominent historian of the Russian Church, also attest to the profound spiritual and moral corruption of Russian society in the 17th century, so the overall picture of spiritual decline depicted in their studies is more bleak than that of Paul. Both refer to numerous historical documents and ecclesiastical. S. M. Soloviev has a particularly dim view of the everyday life and mores of the Russia of that day.⁹⁷ This is directly bound up with his pro-Western, positivistic concept of history, according to which the decline of the Russian Church and culture

are the highest achievement, the highest point of development. In order to justify the need for a transition of Russian society, in the process of its self-development, to these higher steps, he naturally had to deny and denigrate everything that preceded them, i. e., to view primarily the dark side of the spiritual and moral state of mid-17th century Russian society. The Russian Church historian, Metropolitan Makariy, also tends to believe that an external European education is a means for overcoming moral shortcomings (*sic*), which is why he underscores the spiritual ulcers and ecclesiastical disorders of Russian society, opting to show the immediate need to implant European-style erudition and culture in Russia.⁹⁸ This delusion of Russian historians, which, incidentally, was greatly spread by the "spirit of the times" in the late 19th-early 20th century, is obvious. However, A. Oleary, S. M. Soloviev and Metropolitan Makariy, although adducing a wealth of examples attesting to the struggle of the Russian Church against the moral vices of the times and to the measures which she took to educate her children in the spirit of strict piety, are far from denying that deep spirituality reigned in the life of the Russian Church and dictated the norms of religious life and moral behaviour, and in this they precisely confirm the testimony of Paul of Aleppo.

Nor does Archdeacon Paul, as we have seen, close his eyes to the darker side of Orthodox life, describing many ecclesiastical and civil measures to combat vices. However, he views all this in the light of faith, as a process natural in the context of the fallen human nature, a process of struggle against sin, and sees the main thing—the common aspiration of most Russian believers to piety as the fundamental tendency in the spiritual life of the Russian Church, as the "spirit of the times".

The viewpoint of Paul of Aleppo is shared by many Russian historians who are at variance with the stand of S. M. Soloviev and others who ascribe to his positions. They also point to the many disorders and shortcomings of the Russian society of that day, but they emphasize, in connection with the enormous spiritual and moral activity of the Russian Church, her influence on the spiritual state of her children. Such scholars include, for example Professor N. F. Kapterev,⁹⁹ one of the major researchers, into the history of the period of Patriarch Nikon, Archbishop Filaret Gumilevsky¹⁰⁰, and others.

Finally, it should be kept in mind that all the abovementioned historians viewed the period of the mid-17th century in retrospect, attempting to find the reasons for the disorders contemporary to them in the past history of Russian society. They found nothing better than to focus on the darker side of the life of this society in early times. For this reason whatever bright and righteous elements there were in this early period frequently eluded their attention, and the "spiritual portrait" of the Russia of those times emerged distorted. Forgetting that *the light shineth in darkness; and the darkness comprehended it not* (Jn. 1.5), many Russian historians researched into darkness,

overlooking the light, while it is about the light of Russian faith, of the Russian soul, the Paul of Aleppo writes.

For this reason the work of Paul of Aleppo is invaluable to us. He gives us a wonderful radiant picture of the spiritual aspect of the Church and the country in the mediaeval period.

The genuinely believing and God-fearing Russian people were lofty examples of spiritual wisdom and true piety, and they comprised the greater and better part of the Church society.

The spiritual legacy of the Russian people, the Russian Orthodox piety preserves this day.

NOTES

95. A. Oleary. *Opisanie puteshestvia v Moskvu i cherez Moskvu v Persiu i obratno* (A Description of the Journey to Moscow and via Moscow to Persia and Back). St. Petersburg, 1906.

96. A. Meerberg. *Puteshestvie v Moskvu. Chtenia Imperatorskogo obshchestva istorii i drevnostei rossiskikh* (Journey to Moscow. Readings of the Imperial Society of Russian History and Antiquity). Moscow, 1873.

97. S. M. Soloviev. *Istoria Rossii* (History of Russia). Moscow, 1962, Vol. VII, pp. 113-117.

98. Metropolitan Makariy. *Istoria Russkoi Tserkvi* (A History of the Russian Church). St. Petersburg, 1882, Vol. XI, pp. 211-219; 1883, Vol. XII, pp. 774-792.

99. See, e. g.: N. F. Kapterev. *Patriarkh Nikita i tsar Aleksei Mikhailovich* (Patriarch Nikita and Tsar Aleksei Mikhailovich). Sergiev Posad, 1909, Vol. I, pp. 3-22.

100. Archbishop Filaret Gumilevsky. *Istoria Russkoi Tserkvi* (A History of the Russian Church). 5th edition. Moscow, 1888. Period I, pp. 299-319.

CHAPTER III

Divine Services and Church Customs

A description of the various services, church feasts, processions, commemoration of the dead, local church customs and traditions figure prominently, of course, in the notes of Archdeacon Paul. Constantly taking part together with his father, Patriarch Makarios of Antioch, in the services during his sojourn in Russia, Archdeacon Paul reports such a multitude of details on this subject that they make it possible to reconstruct almost all the basic features of the services of the yearly cycle in the mid-17th century. Since much in the divine services was done exactly as today, we shall call particular attention in this chapter solely to those facets of church services and customs which set them apart from today's.

In one place Paul of Aleppo gives a short description of the Russian Rule for divine services.¹ It is clear from it that in those days the All-Night Vigil was conducted differently from the way it is done today. Vespers was held in the evening, Matins, in the early hours, before dawn; then there was a break, after which at 9-10 a.m. according to our time, Liturgy began, which lasted till 2-3 p.m. and on especially big feasts—until sunset. The First, Third and Sixth Hours were joined to Matins, and were read before Liturgy. In parish churches Liturgy was celebrated earlier so that the faithful could attend it and then go on to the cathedral church.

The priest began every divine service vested in the phelonion, which he did not remove until the very end. Before the introductory Psalm of Vespers, the full beginning—Trisagion, etc.—was read without fail. On the eve of Sundays and feast days the introductory Psalm was sung alternately by both choirs, and this lasted a very long time; the deacon simultaneously acted

as the cantor and intoned from the Psalm standing in the centre of the church. At the end of each verse of the Psalm, the Alleluia was intoned thrice, as well as "Glory be unto Thee, O God," as it is sung at the kathismata. "Lord, I have cried" the usual censuring of the entire church was carried out, as done today. At "Glory be... both now" all the priests and choristers came out and formed a semicircle facing each other, in the khoros.² The same was done at Matins, during the 9th hymn: "More honourable than...", and after the canon and before "O Praise the Lord from Heaven" and "Glory to God in the highest". All stood together. The fervent and supplicatory ektenias were intoned reverentially; the deacon or priest waiting till the choir sang unhurriedly: "Lord, have mercy upon us" or "Grant unto O Lord."

On the eve of Sundays and feastdays psalmists were read without fail and a litya was said in the western part of the church. Prayers were read for the blessing of bread, but without the bread, since loaves were meant only for the eve of Great Feasts.

If there was an assembly of priests, the topriest (now—archpriest; what is meant in general is the senior priest who presides at the service) led the service just as we do today. If a hierarch, or the Patriarch, was present at the service, then during the "Glory, be... both now", before the Entrance at Vespers, the assisting priest and the other priests came out from the sanctuary to the khoros (where the usual place for the hierarch was by the right pillar of the church, near the solea) and received his blessing, then returned to the sanctuary and began vesting for the Entrance. One can readily

how drawn out was the singing of the general after "It is meet" came the usual dismissal in which the patronal saints of the church of the day were mentioned. The reading of Vespers of prayers before going to sleep the Compline canon were a must throughout the year.

For Matins, when all again gathered in the church during the night, first the Midnight Office was read, and when it was over the congregation sat down and listened to the reading of homilies or from the *Lives of Saints*. Then arose, as the ringing of bells for the canons began. The priests censed the entire church in complete silence up to the Holy Scriptures where the deacon drawled out: "Pray, kolyva, bid a blessing"; and the priest: "Bless is our God", and Matins began. After the (at) Ektene of Peace the kathisma was usually sung alternately by the two choirs, "not we do—simply reading it," notes Archdeacon Paul. The Trisagion, as everything else usually read in church, was read only from book—recitation by heart was forbidden. Everything was read unhurriedly, "not hurriedly as we do".

The polyeleos was sung and conducted unhurriedly, essentially as it is done today. After the Gospel lesson, Psalm 51 was read, and the deacon intoned: "O Lord our God, save Thy people". Censing took place before the canon.

The canons were simply read, apart from the irmoi, without a cantor. During the canons Matins and at the kathismata, the synaxaria of saints or feast days were read in full length sermons delivered.

During the Ektene intoned by the priest or deacon the Holy Doors were usually opened after the ecphonesis, closed again. The Ektenes were notable for their particular duration. At the Fervent Ektene, when the Tsar was present, the "Lord, have mercy upon us" was read 12 times, and upon naming the patriarchs and the Tsar's relatives—three times each, so adding to the calculations of Archdeacon Paul the "Lord, have mercy upon us" was read over one hundred times... Furthermore, the time it was drawled out.

Archdeacon Paul notes that at Liturgy every day two lessons from the Apostle and two from the Gospel dedicated to the day and the saint, were read and sometimes even three each, i.e., but never went uncommemorated even on the Great Feasts. The prokimenon was chanted before the Apostle without fail, and afterwards the Alleluia, with the verses. "The reader, even if a small boy, reads the Apostle volubly, and concludes it in a long drawn out chant proudly," remarks Archdeacon Paul. "During the exit with the Holy Gifts (meaning the Entrance) all make a prostration in great reverence, for the Christians of this country are highly devout; they genuflect and kneel constantly, from the beginning of the service to the end; especially during "It is meet"; at the name of the Mother of God they all touch the ground with their foreheads, on Sundays."

"It is meet", most of the candles were extinguished, and at the Communion Verse all the candles were put out.

At Liturgy, the Ninth Hour was always celebrated in all the churches.

"Liturgy in this country," writes Paul of

Aleppo, "is extremely drawn out, with all awe and humility." "And as for us, ...we came out with aching feet and pain in the back, as if we had been crucified! But, may God's will be done!"

Archdeacon Paul notes that separation of men and women was strictly observed in church: the women stood to the left of the entrance, the men to the right. In all the big churches two large lecterns stood in the centre. On one there was permanently the patronal icon of the church, and, on the other, the icon of the saint of the day or feast, which was changed.

Such are the general comments of Archdeacon Paul on the Rule of the Russian services.

In the Ukraine the order of service was practically the same as in Moscow.³ Paul of Aleppo notes only three peculiarities. "Deign, O Lord" ... was read even at festal services. After Liturgy the antidoron was distributed without fail to the entire congregation, even to infants.⁴

Archdeacon Paul cannot find words enough to praise Ukrainian church singing! Our eastern guest liked this singing very much, and he always preferred it to that of Moscow, a fact which will be discussed later on.

In the Ukraine, both the Great and Small complines were conducted in the evening before the great feasts, the All-Night Vigil began at midnight, the congregation leaving the church at dawn. Liturgy was conducted early in the morning in parish churches, after which the entire clergy and many parishioners hurried to the cathedral church, where Liturgy began later, at about 9-10 a.m. according to our time.

On Saturday eve, it was customary at the Kiev-Pechery Monastery to hold the Service for the Dead in the evening, after Vespers, with the priests wearing dark vestments. There was a small table with kolyva. After this prayers before going to sleep were read and then the people dispersed.⁵ Just as in Moscow: on the eve of Sundays and feast days, except the Great Feasts, the lity was conducted without the blessed bread.⁶ In Ukrainian monasteries the kathismata were sung by two choirs with a cantor who stood in the centre of the church before the lectern with the Psalter.

The representatives of the Church of Antioch entered the bounds of Moscow in late summer 1654, when a war with Poland was in progress, so what struck them first were the special molebens for victory that were conducted in each city by an assembly of all the city priests every Sunday morning before or after Liturgy, and which always ended with a procession round the entire city.⁷ Patriarch Makarios had to lead such a procession in Kolomna on August 23, 1654. Two prayers were united: for victory over the enemy and "for the plague epidemic to end" since it had already spread to Kolomna. "All the church bells were rung". Patriarch Makarios blessed water with the relics of saints and aspersed the clergy and people, and then the procession proceeded from the cathedral through the city. Soldiers marched ahead, after them came the city clergy walking in pairs in strict order. A large gilt cross, lanterns, spears, and banners were carried before them. The deacons walked with censers, and the priests carried crosses on platters ("for in this country a Cross is not held in the hand, but laid on a platter"). They carried a miraculous icon of the Mother of God, other icons and the Gospel. The clergy was followed by the voivode with his retinue

and then came the people. All were dressed in rich garments. Patriarch Makarios was supported by the arms. He wore a mantle, omophorion, epitrachelion, and carried a crozier in his left hand. Near him someone carried a vessel of holy water. As they proceeded they sang moleben hymns. The procession stopped at each church, the Patriarch of Antioch kissed the icon and the Cross carried out of the church, blessed the people with the Cross and then aspersed the church, the street and the people. While the procession lasted "all the church bells rang incessantly". At the main gates of the citadel, the icons over the gates, the gateway and the cannons were sprinkled with holy water, a moleben was said, an ektena intoned, and the Gospel read, all for victory. Then at the second gates they read the Fervent Ektene and the Gospel "for the plague to cease" as well as to the Mother of God. In this fashion they made the round of the entire citadel and returned to the cathedral. Then Liturgy began, which concluded in the evening. "It was a procession which I shall remember for the rest of my life," wrote Paul of Aleppo.⁸

On August 26, the Feast of the Vladimir Icon of the Mother of God, Paul of Aleppo called attention to the ektena for the dead at Liturgy: "Also we pray for the... departed" which he had not heard before at Liturgy. Evidently, in early times it was read only in special instances. The death rate from the plague was just such an instance. The deacon on the solea intoned: "for the repose of the souls of our brethren, of, all who have died in this city", and read out all the names one after the other—some three to five thousand in all. The priest read secretly the prayer "O God of the spirits..." and at the ephphesis "For Thou art the Resurrection..." again commemorated all the dead from lists which the deacon handed to him. The Liturgy ended in the evening.⁹

Initially Paul of Aleppo wrote about the church singing as follows: "The singing of the Cossacks pleases the soul and rids one of sorrow, for their melody is pleasant, comes from the heart and is performed as if from one mouth; they passionately love singing from sheet music, tender and sweet tunes. As for Muscovites, they sing without training, every which way, and they are not embarrassed by this. Their best voice is coarse and bassy, which does not give pleasure to listeners. In our country it is considered a shortcoming, while in their land a high voice is considered improper. They ridicule the Cossacks for their melodies, saying that they are the melodies of the Franks and Poles, with whom they are acquainted. That is also the way they all read."¹⁰ Subsequently, however, after attending services in Moscow, Archdeacon Paul was forced to give credit to the specifics of Muscovian singing and reading, stating: "We forgot our fatigue from standing a long time in the cold, being filled with joy... from everything we saw and heard, from the way the archdeacon read, with a deep, soft and tender voice which softened the heart. They all read like this... not like we do—in a high voice. The Patriarch and the priests also read in a low touching voice, that at times only those standing in the khoros can hear their ephpheses. Such is their custom, and what a fine custom it is!"¹¹

The New Year, 1655, began on September 1. The festivities on this day were grand, all the

more so since it was the Feast of St. Sime Stylites. Archdeacon Paul notes that the New Year on this day is celebrated throughout the country like Holy Easter.¹² The same comparison with Easter appears in Paul of Aleppo a year later, during the celebration on September 1, 1656, in Novgorod, where Patriarch Makarios was staying together with the Archbishop of Serbia.

The Small Compline began in the evening. At midnight the All-Night Vigil started.¹³ The next morning they gathered again in the church and the blessing of the water was solemnly conducted. This is how Paul of Aleppo describes the blessing of the water in the Church of St. Sophia in Novgorod. "In the morning, to the pealing of bells, Patriarch Makarios and the other clergy entered the Cathedral of St. Sophia. Here, in the centre of the church the Patriarch and the Serbian hierarchy were vested in their hierarchal vestments. Patriarch Makarios intoned the ephphesis, and everyone went out to the church square. There was a great gathering of people. All were dressed in their best, especially the women. The streltsy formed a large tight circle, inside which a throne for Patriarch Makarios, benches and chairs were placed; the centre stood a lectern with the Cross and the Gospel. Next to it was a table with a utensil containing water to be blessed; the clergy stood round the lectern, facing west and Patriarch Makarios, facing east. To his right stood the Archbishop of Serbia with the archimandrites and, to his left—the Metropolitan of Novgorod with the monastery superiors. The entire square was covered with carpets. At the conclusion of the canon, the Patriarch blessed the people with the Cross three times on all four sides; in the meantime Archdeacon Paul was censuring, and intoning: "Let us pray to the Lord". Then a basin of water for washing his hands was brought to the Patriarch; after he had washed his hands,¹⁴ he censed the utensil with the water. After the Apostle and the Gospel lessons, Patriarch Makarios blessed the water with the Cross, to the usual singing: "O Lord our God, Save Thy people..." (three times). The water which dripped from the Cross was gathered into a special silver vessel, into which water from the utensil was then added. Patriarch Makarios immersed a sponge into this vessel and wiped the icons and the Cross with it, then wrung the sponge in the blessed water in the vessel. Then prayers for the Tsar and the household were read, and "Many Years" were sung to them. After these prayers the voice of the Patriarch delivered a unique speech; he addressed words of praise and good wishes to the Tsar and to his relatives naming each; to Patriarch Makarios, the Metropolitan of Novgorod and the Archbishop of Serbia, whom he wished a Happy New Year. All the archimandrites and priests then went up to the Patriarch and congratulated him, and all the people in great joy began congratulating and wishing one another a Happy New Year.

Then everyone entered the cathedral, and the Liturgy began. Paul of Aleppo notes that at the Great Entrance the deacons carried silver Sosses made in the image of the Church of the Resurrection in Jerusalem. He also notes that during the Entrance the priests bore the Epitaphios of the Saviour on their heads. It is also of interest that during Liturgy the responses to the ephpheses of the priests were chanted by anagoras,¹⁵ outside the sanctuary, and the Communion

verse was sung by the hypodeacons on the ambo. It was only toward evening that the Liturgy ended. The people and the clergy stood through all these services. "What patience!" Archdeacon Paul exclaims. "Undoubtedly all these people are saints—they have surpassed the ascetics in the deserts!"¹⁶

Thus proceeded the New Year celebrations in Russia.

Paul of Aleppo mentions only in passing the feasts of the Nativity of the Blessed Virgin and the Exaltation of the Cross of our Lord, as they were celebrated during the plague epidemic in Kolomna or, the next year, during the trip from Novgorod to Moscow.

The celebration of the Feast of the Protecting Mother of the Mother of God was held very solemnly. The entire city clergy gathered in the Kremlin from the morning. One of the metropolitans (Patriarch Nikon was not in Moscow that year) headed the great procession from the Kremlin to Red Square, to the place "where the Tsar's molebens are said."¹⁷ A festal moleben was held there, and then Liturgy¹⁸ was celebrated in the Cathedral of the Protecting Veil.¹⁹ At hierarchal services the Aetoses used were made of heavy cloth beautifully embroidered with several eagles.²⁰ The Trisagion at the Liturgy of the hierarchal order was sometimes sung by anagnostes, while the prokimenon before the Apostle lesson was intoned by the priest and the deacon alternately. At the Great Entrance at Liturgy "both deacons intoned in one voice: 'May the Lord God remember you all' as well as the priests—such is their custom," notes Archdeacon Paul.²¹

The celebration of the Feast of St. Nicholas the Miracle Worker was conducted magnificently, "for the Muscovites have a very great devotion for this saint."²² Describing the celebrations of December 6, 1654, Paul of Aleppo notes that the All-Night Vigil began at midnight. The loaves were brought out at the lity. It is mentioned here that the Great Vespers was not joined to Matins at that time, but began with the ecphonesis: "Blessed is our God," after which came the dismissal and then Matins began.²³ This is also confirmed in Archdeacon Paul's book in his description of the services. At Matins the synaxarion was customarily read after the 7th hymn of the canon, so people left the Vigil service at 11 a. m. Liturgy began in the cathedral churches that day at 11 a. m. and ended at sunset.

On the Sunday of the Forefathers before the Nativity of Christ, 1656, the patriarchal service coincided with the festivities on the occasion of the return of Aleksei Mikhailovich from his military campaign.²⁴ On that day the Tsarina, at the suggestion of Patriarch Nikon, for the first time attended the service in the Cathedral of the Dormition; admittedly, her place behind the iconostasis in the left, northern, part of the cathedral was cordoned off by curtains so that none of the people could see her. The majestic entrance of the Tsarina into the cathedral attended by boyarinas and maids of honour was very impressive. Archdeacon Paul describes in detail the garments of the Tsarina and the order of procession.²⁵

The next big feast throughout Russia was the feast of St. Peter of Moscow, which "Muscovites in their great love for this saint are accustomed to celebrate quite magnificently... more solemnly than the Feast of the Nativity of Christ". On this day the Patriarch usually gave a banquet at his residence for the Tsar, nobles and

other guests. In the evening, as on a great Feast, Compline was conducted, and at night—All-Night Vigil, which indeed lasted all night and ended at dawn, an hour after which Liturgy began. Noting the great solemnity of the service at night, Paul very colourfully describes his sufferings from standing a long time on the iron floor in the cold. He wanted to run out of the sacristy, but the Tsar stood at the South Door, and the Tsarina—at the North Door. He had no recourse but to endure! "What an All-Night Vigil this was!" the poor archdeacon exclaims; he was astonished that children, even the youngest, calmly stood the entire service. Paul's complaints are quite understandable: his feet bothered him for two months after....²⁶ Vested during Liturgy that day were both Patriarchs, three hierarchs, ten archimandrites, twelve monastic and secular priests, twenty deacons and over twenty anagnostes and hypodeacons—a total of over 70 persons serving in the sanctuary. During the Great Entrance the priests carried out a veil with the relics of St. Petr, "which was similar to an epitaphion, embroidered with gold thread and pearls, bearing the image of the saint."

The bearing forth of epitaphion and other holy relics, apart from sacred vessels, at the Great Entrance on Great Feasts was one of the interesting features of divine services in early times.

An interesting and remarkable incident took place at Liturgy that feast day. The fact of the matter was, as Paul of Aleppo writes, that in Russia prior to this the clergy did not know of kamelaukions, but wore only skufyas; the monks' klobuks were knit of wool, drawn tight over the head without a circle and firm base, but with a fur trimming. They looked ugly, coming far down over the eyes, and covering even the ears. Patriarch Nikon made himself a klobuk on a hard base, similar to the Greek ones, with the Cherubim embroidered in gold thread and pearls. That day he quietly spoke of this to Patriarch Makarios and handed him his new klobuk in the sanctuary, requesting the Antiochian guest to intercede for him with the Tsar that he, the Patriarch of Moscow, be allowed to wear such a klobuk thereafter. Such caution on the part of Patriarch Nikon was well grounded, evoked by fear of murmuring among the people and the clergy. Patriarch Makarios undertook the mission. He approached Aleksei Mikhailovich and said: "There are four of us, Patriarchs, in the world, and the attire of all of us is the same; with our permission this brother of ours has been enthroned Patriarch of Moscow, equal in dignity to the Pope in Rome, the only outward difference being that he is robed in white. If it pleases Your Majesty, I would like to place on his head this new kamelaukion and klobuk which I have made for him, that he might wear them like we do." The Tsar was pleased and answered: "So be it, Father!" Then he took the new klobuk from Patriarch Makarios and himself put it on the head of Patriarch Nikon. "But the hierarchs, monastery superiors and laity present, seeing this, murmured at Nikon", but secretly, fearing the Tsar. There was also murmuring among the people who exclaimed: "It is a wonder the earth does not tremble under him!" However, the bishops and monks soon began to favour the new klobuks and kamelaukions and asked Patriarchs Makarios and Nikon to give them the new style kamelaukions or klobuks "If at this time a monk on the Holy Mountain had wagon-

fuls of kamelaukions and klobuks," Paul writes, "he would have sold them all at the highest price." Among the first to respond to this innovation were the monks of the Trinity-St. Sergiy Lavra: all of them, "some five hundred, began making themselves new kamelaukions and klobuks". "This good custom has now been introduced among them by our Vladyka the Patriarch," wrote Archdeacon Paul.²⁷ One can only add that this "new" headwear for monks is in use to this day.

After Liturgy on the Feast of St. Petr, Patriarch Nikon gave a housewarming in his new palace, where a particularly great impression was made by the tremendous hall with a pillarless vault. In it, the tables were lavishly set, and all ate heartily, for "last night and today—a whole 24 hours—people had stood on their feet without any food!" notes Archdeacon Paul.²⁸

Christmas was also celebrated with pomp. Admittedly, it was so cold that the Holy Gifts froze in the Chalice, becoming hard as stone.

They became defrosted only after the Warmth was added. Incidentally, Archdeacon Paul notes that after the Warmth was poured in, the deacon always covered the Holy Chalice with a large aer, and it remained covered till Communion.²⁹

The Tsar and Tsarina appeared at the Christmas service in full, regal attire. The Tsar with his sceptre and wearing "a new, magnificent crown". The regal robes are described by Archdeacon Paul down to the minutest detail. The vestments of Patriarch Nikon were no less gorgeous if not more so, than theirs. His sakkos, according to Paul of Aleppo, cost 7,000 gold pieces in the money of those days.

Liturgy in the parish churches was celebrated on Christmas Day at dawn; in the Cathedral of the Dormition in the Kremlin, it began, as usual, later. After Liturgy Patriarch Pimen delivered a festal sermon from the ambo.³⁰ From this and other places in Archdeacon Paul's book it is clear that the homily and sermons at Liturgy were usually delivered at that time after the Communion Verse, not after the Gospel lesson. Here, Paul of Aleppo also notes that the antidoron was distributed, after Liturgy, which was not the custom in Moscow earlier. All the clergymen with the exception of the hierarchs always officiated with uncovered heads during Liturgy.³¹

During the three days of the feast of the Nativity of Christ, beginning with Christmas Eve, the patriarchal and hierarchal "deacons both major and minor (anagnostes—readers) together with the chorists made the rounds of the houses of hierarchs, monastery superiors, and the city's nobles carrying icons and crosses and signing the troparion of the Nativity and other festal hymns and 'Many Years' to the house, receiving generous alms from the host."³²

Then came one of the most revered feasts in Russia—Epiphany. According to Paul of Aleppo, the greatest feasts in Russia at that time were Epiphany (Baptism of Christ) and Palm Sunday (The Entry of Our Lord into Jerusalem),³³ which, as we shall try to show further on, is not entirely correct.

In Russia, as elsewhere in the East, water was blessed twice on Epiphany: on the eve of the feast and on the feast day itself. Being in Kolonna in the winter of 1655, Patriarch Makarios blessed the water in a utensil inside the church on the eve of Epiphany, and the next morning,

before Liturgy, as was the custom among Russians at that time, he went down to the river with a big procession with due solemnity and blessed the river water.

However, in 1656 a misunderstanding occurred on this feast. Patriarch Nikon had read a witness in an Athonite book to the effect that water should be blessed only once—on the eve of the feast. Despite the objections of Patriarch Makarios, Patriarch Nikon this time insisted on his own and blessed the water one time only. Subsequently this was the cause for the first noticeable fall out between Patriarch Nikon and Aleksei Mikhailovich, which will be discussed further on.³⁴

On the eve of Epiphany everyone gathered for Vespers. It was a very solemn occasion. The Tsar again wore his regal robes meant only for the greatest feasts. After Vespers a large procession with numerous burning candles (for it was already dark) went down to the Moskva River through the Water Gates of the Kremlin. At the river a large wooden dais had already been set up, in the middle of which were steps leading down to the water hole in the ice. One of the guards kept stirring the water with a long pole to prevent it from freezing. On the dais, covered with carpets, were the Patriarchs, the Tsar and other members of the clergy. The secular personages stood around the dais. The streltsy troops stood in compact formation along both banks of the river, forming a huge circle, "while men and women from all parts of the capital and from villages crowded on the walls and towers". Three men with three triply intertwined candles stood by the water hole. The Order of the Great Blessing of Waters began. At the words: "Therefore come, O King, Lover of Mankind, now to be inspired by Thy Holy Spirit and bless this water...". Twice the Patriarch blessed the water with his fingers (thrice each), and the third time immersed the Cross into the water three times. Then the triply intertwined burning candles were lowered into the water. When the Cross was immersed the third time, there was general jubilation. People drew water from holes made it advance some distance away; they drank it themselves, gave it to their horses to drink and sprinkled them with it. Sometimes on that day the priests immediately baptized in the river those who, preparing for Holy Baptism had waited especially for that day. The Patriarch then aspersed the Tsar, the clergy and all in attendance. Then they just as decorously walked back to the cathedral, Patriarch Nikon bearing the Cross on his head. In the cathedral, after the holy water was distributed to all the dismissal was said. Then at midnight the bells were rung for Matins, after which the people dispersed to gather again for the festal Liturgy.

That day the news arrived that the Russian troops had withstood with honour the attack of the Poles and continued to hold the city of Vilna which the Russians had taken shortly before. "Many Years" was sung in honour of the occasion, in which the new title of the Tsar was pronounced for the first time: "...Monarch of a Great and Little and White Russia".³⁵ Vilna was considered the capital of Byelorussia. The Tsar then and there entitled the Patriarch—Patriarch of Moscow and All Great and Little and White Russia.

On that day there was no blessing of water either before Liturgy or after it. This caused murmuring.

That evening Patriarch Nikon left for Novgorod via his Monastery of the Iveron Icon of the Mother of God.

The next service which drew Paul of Aleppo's attention was the one held on Meat-Fare Sunday, 1655. He writes that on that day people in Russia "are wont to hold" great festivities. Apart from the higher clergy, archimandrites and monks, there were ten deacons, ten anagnostes and ten hypodeacons. Each of these ranks had its own superior, and each knew his precise position.

When the vesting of the hierarchs in the centre of the Dormition Cathedral was concluded, all went in a procession to the Cathedral Square in Moscow. Patriarch Nikon ascended a high dais in the centre of the square and blessed the people. The patriarchal dais was entirely covered with carpets, while the dais of the Tsar, next to it, was doubly covered with sable. The Patriarch of Antioch stood on carpets to the right of the Tsar's dais; an armchair with a cushion was placed there for him. The Archbishop of Serbia stood to the left of the Tsar. All of them were facing east. Boyars stood in two rows by the Tsar's dais, the clergy was decorously lined up behind the dais of Patriarch Nikon, and all the others in attendance formed a large circle further away. People in the eastern part of the circle stood behind crosses, banners and icons.

Three tables were placed in the centre of the square. On one lay the Gospel, on the other was the Vlahernae Icon of the Mother of God, and on the third stood utensils containing water to be used. The large bells thundered till the archdeacon intoned "Pray, Vladyka, bid a blessing." With the ecphonesis of Patriarch Nikon the service for the blessing of water began. The cantor sang a canon; one of the anagnostes served as cantor.

Before the Apostle lesson the anagnoste read the paroemiai on the Second Glorious Coming of Christ. Then the Apostle lesson was read. Before the Gospel lesson, Patriarch Nikon intoned in a loud voice, each word articulated clearly: "In the name of the Lord, be steadfast, let us hear the Holy Gospel." His mitre was removed from his head, and the Patriarch's archdeacon repeated the ecphonesis. Patriarch Nikon began reading the Gospel lesson on the Last Judgement "in a loud out chant particularly long before the people." He stopped after every seven or eight verses and the archdeacon repeated the same after him, standing below by the table on which the Gospel lay. Everything that was intoned was thus read. Then the Patriarch descended from the dais and took the Gospel to the Tsar to kiss and, having returned, blessed the people on all four directions with the Cross; the archdeacon censed him, intoning: "Let us pray to the Lord." After the prayer for the blessing of water, Patriarch Nikon picked up the Cross and "holding it by its base made the Sign of the Cross over the water thrice and then he immersed it, chanting "O Lord our God, have mercy on Thy people." The water which dripped from the Cross was gathered into a silver vessel. Patriarch Nikon added water from the utensil containing holy water into it, immersed a sponge in his vessel, descended and with the sponge blessed first the Vlaherne Icon and then the Icon of the Second Coming of Christ and other icons, singing after each of them and squeezing out the sponge into the same vessel. He then poured

the water from the silver vessel into the large utensil containing holy water, mixing its contents "so that all the water might be sanctified". Archdeacon Paul notes that "all the priests do likewise". After this the Patriarch again poured water from the big utensil into the silver vessel and began aspersing all those present.³⁶ Then Patriarch Nikon took the Cross, and Patriarch Makarios the aspergillum, and all the people came up to them, to kiss the Cross and be aspersed.

Afterwards everyone entered the Cathedral of the Dormition, and Liturgy began. After the last presentation of the Gifts and the benedictions of the Patriarchs, Patriarch Nikon went out to the ambo surrounded by all the deacons, and began reading from the Book of Sermons matter dealing with the Second Coming, frequently interrupting the reading to expound and exhort. The service ended in the evening. "Hardly had we sat down to dinner than the bells rang again for Vespers," Paul of Aleppo writes. "...Who will believe this? They have surpassed the ascetics in the deserts."³⁷

On Thursday of Cheese-Fare Week, early in the morning, Liturgy as a rule was celebrated in commemoration of departed metropolitans and patriarchs of Moscow, after which the Patriarch usually gave a big dinner in his palace for the superiors of monasteries, the priests and deacons of the seven cathedrals as well as all the hierarchs, hegumens and monks present in the city. Entering the Dormition Cathedral in the morning, the Patriarchs went round the church, kissing the relics of the saints, icons and other holy objects. Then they entered the sanctuary, where Patriarch Nikon took the Cross and blessed the hierarchs and other members of the clergy who came up to him. Patriarch Makarios later convinced him to abolish this custom and establish the custom of the *kirona* generally accepted in the East, i. e., the blessing of the clergy by the Patriarch wherein he does not enter the sanctuary but stands on the dais in the centre of the church, while the clergy come up to him and receive his blessing, kissing his hand only.³⁸ Paul of Aleppo describes in detail the order of vesting a Patriarch in the centre of the church, which, in essentials, corresponds to the way it is done today. At the conclusion of the vesting the deacons bowed, went up to the Patriarch to receive his blessing; after the Hours the same procedure was followed by the hierarchs and the rest of the clergy, who came out of the sanctuary and stood in a row on either side of the Patriarch. The Fervent Ektene at Liturgy was followed by the ektene for the departed as usual in Moscow in five supplications, with the prayer "O God of the spirits" being read secretly while at the ecphonesis "For Thou art the Resurrection", the Patriarch again read from a list the names of all the departed Moscow bishops who were previously named by the deacons.

After the Liturgy, the Patriarch ascended the dais, the others gathering round him according to rank, and a very solemn Great Panikhida began. Judging by Archdeacon Paul's description it was conducted in the same way as today. In front of the Patriarch stood a table with kolyva and a vessel with wine. At that time these two offerings were always a part of memorial services for the dead. The Beatitudes and the canon were sung with a cantor. The table with the kolyva and wine were censed at the usual time of

the service. At the conclusion "Eternal Memory" was sung, and the service ended.³⁹

During the sumptuous dinner at the patriarchal palace that day, Patriarch Nikon questioned the Siberian voivode at length about the successes of the Russian Cossacks, who had conquered the lands in the Far East, along the border with China. Paul of Aleppo reports a very curious detail in this connection. In the country of "Khota and Khatai", which the Russians call "Kitaske" (Chinese),⁴⁰ in the first century A. D. Christianity had been preached; features of this were preserved in the people's way of life in the country till the 17th century; admittedly, by that time the Christian Faith had already been "forgotten". The early Taktikon (Rule) of

the Patriarch of Antioch also mentions one of the four Catholic countries as follows: "The third Catholic country is Khota and Khatai", in other words, China "was part of the region governed by the Patriarch of Antioch".⁴¹

During Cheese-Fare Week the Patriarch made the rounds of all the Moscow monasteries and convents, asking forgiveness of the monks and nuns. In like manner the boyars and princes came to ask forgiveness of the Patriarch and of each other. The common people also asked each other's forgiveness, kissing one another Russian style—on the lips.⁴²

Solemn services were held on Cheese-Fare (Forgiveness) Sunday, at which the Tsar and state officials were always present.⁴³

NOTES

¹ *Puteshestvie*. The Journey, ed. II, pp. 160-165.

² The space between the hierarch's dais and the ambo.

³ See description of All-Night Vigil and Liturgy in Kiev on the Feast of the Apostles Peter and Paul, 1654 (ed. II, pp. 60-62).

⁴ *Ibid.*

⁵ *Ibid.*, p. 63.

⁶ *Ibid.*, p. 64.

⁷ *Puteshestvie*. The Journey, ed. II, p. 131.

⁸ *Ibid.*, pp. 155-157.

⁹ *Ibid.*, pp. 159-160. As is evident from all the witnesses of Paul of Aleppo, the prayer "O God of the Spirits" was always read secretly at Liturgy and at panikhida.

¹⁰ *Ibid.*, pp. 165-166.

¹¹ *Puteshestvie*. The Journey, ed. III, p. 135.

¹² Archdeacon Paul also writes "more than Easter" (*Puteshestvie*. The Travels, ed. II, p. 168; ed. IV, p. 84).

¹³ This means that Vespers was joined to Matins after All-Night Vigil only in the event of special feasts.

¹⁴ It is evident from Paul of Aleppo's book that the presiding priest had to wash his hands without fail before blessing water.

¹⁵ Anagnostes were not yet ordained hypodeacons and served the hierarch carrying his crozier, mantle, etc.

¹⁶ *Puteshestvie*. The Journey, ed. IV; pp. 82-85.

¹⁷ I. e., the so-called *Lobnoe mesto* or place of execution, was actually the place for molebens on Great Feasts.

¹⁸ The Church of St. Basil.

¹⁹ *Puteshestvie*. The Journey, ed. IV, p. 88.

²⁰ *Ibid.*, ed. II, p. 180.

²¹ *Puteshestvie*. The Journey, ed. II, p. 180.

²² *Ibid.*, ed. IV, p. 91.

²³ *Ibid.*, ed. II, p. 188.

²⁴ Paul of Aleppo describes the welcome of the Tsar in Moscow exhaustively and colourfully, ed. IV, pp. 95-98.

²⁵ *Puteshestvie*. The Journey, ed. IV, p. 103.

²⁶ *Puteshestvie*. The Journey, ed. IV, p. 100.

²⁷ All this is described in ed. IV pp. 107-109.

²⁸ *Ibid.*, pp. 109-112. The dinner given by Patriarch Nikon is described in detail here, and elsewhere in Paul of Aleppo's book; a rather exhaustive description is provided of the war with Poland, where many details are reported, such as the suicide of the military leader Buturlin, which was not known even to S. M. Soloviev, and also a wealth of information about the state administration, finances, the strength of the army and how it was supplied, diplomatic relations, trade, construction, etc.

²⁹ *Puteshestvie*. The Journey, ed. II, p. 195.

³⁰ *Ibid.*, ed. IV, pp. 113-114.

³¹ *Ibid.*, ed. II, p. 191.

³² *Ibid.*, ed. IV, p. 112.

³³ *Ibid.*, ed. II, p. 195.

³⁴ For a description of Epiphany celebrations see: *Puteshestvie*. The Journey, ed. II, pp. 195, and ed. IV, pp. 117-119.

³⁵ *Puteshestvie*. The Journey, ed. IV, pp. 111-119.

³⁶ *Ibid.*, ed. III, pp. 40-43.

³⁷ *Ibid.*, p. 44.

³⁸ *Ibid.*, pp. 45, 46, 49.

³⁹ *Ibid.*, pp. 51-52.

⁴⁰ *Ibid.*, p. 73.

⁴¹ *Ibid.*, p. 74.

⁴² *Ibid.*, ed. IV, p. 151.

⁴³ *Ibid.*, ed. III, p. 117.

Archpriest LEV LEBED

(To be continued)

The Church Reform of Peter the Great

(its historico-canonical aspect)

This article does not claim to be an exhaustive exposition of this extremely complex theme, which touches upon many facets of life in the Russian Orthodox Church and the Russian State over the past few centuries. It was the author's aim to set forth, in as concise a form as possible, the preparations for and enactment of the Church reform by Peter the Great, and its fate and impact on the Russian Orthodox Church.

THE REASONS FOR THE REFORM

Peter the Great ruled Russia from 1682 to 1725. This period witnessed an unprecedentedly powerful development of many aspects of life in the Russian State. The transforming activity of Peter I included military and financial reforms, reforms in the bodies of power and management, culture and everyday life; it led to the development of science and education, engineering and industry, trade and urban construction, and it vigorized foreign policy and strengthened the country's position in the world arena.

Even though, according to the outstanding Russian historian Vasilii Osipovich Klyuchevsky (1911), the reforms of Peter I did not pursue the direct aim of restructuring either the political, social or moral order that had established itself in Russia, nor were guided by the task of fitting Russian life on an unaccustomed, Western European basis, these reforms were carried out in an atmosphere of a smouldering and stubborn eternal struggle, which occasionally developed to an armed confrontation and plots by the plotters of the old order.¹

The opponents of Peter's reforming activity were to be found in different segments of Russian society, the clergy included. In their opposition to the new trends in the life of the Russian state, which were unaccustomed and inconvenient for them, those who did not accept the reforms sought support in Church circles and found it to a certain extent. A typical representative of this movement in ecclesiastical life was the Holiness Patriarch Adrian (1690-1700), who was inwardly fervent and inspired in his old Russian piety and who did not conceal his abnegation of the new spirit being introduced in Russian life by Peter I.

Yet it would be incorrect to surmise that opposition to the Petrine reforms predominated in the Church hierarchy. In many of his projects Peter I found understanding and support on the part of His Holiness Patriarch Ioakim († 1690), Archbishop Afanasiy of Kholmogory, Bishop Mitrofan of Voronezh, Metropolitan Tikhon of Kazan, Metropolitan Iov of Novgorod, Metropolitan Stefan of Ryazan and other hierarchs.

Here mention should be made of the personal religiousness of Peter I. Brought up in the traditional ecclesiastical piety according to the ritual

of his forebears, Peter I frequently read Holy Scripture, and knew well and loved the Liturgy, during which he often read the Apostle lesson and sang hymns. In many state documents Peter displays a religious comprehension of the problems at issue. "It is indubitable," says Church historian A. V. Kartashev († 1960), "that Peter espoused a utilitarian, practical view of the role of religion in state affairs, but this view did not rule out in Peter a profound and vital conception of religion."²

At the same time it should be kept in mind that Peter I did not consider it possible for him to get involved in dealing with questions of faith. Two typical illustrations shall be adduced. In 1717, during Peter's sojourn in Paris, Catholic theologians expressed the view in a talk with him that a unification of the Orthodox and Roman Catholic Churches would not present serious difficulties. In his reply to them Peter I pointed to two points of disagreement, evidently, to the primacy of the Pope and to the Filioque clause, but he noted that it was not up to him, a statesman and military figure, to tackle such issues, and suggested that the theologians of Sorbonne University confer with the bishops of the Russian Church on the matter. When Anglican bishops from the group of the so-called Nonjurors requested Peter's assistance in 1722 in restoring unity and peace with the Eastern Church, Peter, while acclaiming this desire in principle, fully relegated consideration of this question to the Church authorities.

What, then, prompted Peter I to carry out the Church reform? The eminent Church historian, Academician Evgeniy Evstigneyevich Golubinsky († 1912) believed that the reform was carried out by the Tsar chiefly for state reasons.

First, the Russian people viewed the Patriarch as a kind of second sovereign, and even something more than the sovereign; therefore, in the event of a clash with the Patriarch the Tsar could find himself in a disadvantageous situation.

Second, Peter was fearful that the Patriarch could become head of the grouping of people dissatisfied with the reforms he was carrying out and take charge of the struggle against his transformations.³

As to the first reason, its tenability is undoubtedly evidenced by the conflict Tsar Peter was well familiar with which broke out between his father, Tsar Aleksey Mikhailovich, and Patriarch Nikon, which boiled down to the Patriarch's desire to effect his ministry drawing on the principle that spiritual power has definite priority over civil and state authority.⁴

The second reason also undoubtedly was sufficiently substantiated in the eyes of Tsar Peter: suffice it merely to recall Patriarchs Nikon and Adrian, whose example could be repeated.

As to the ecclesiastical motive for the reform, Academician E. E. Golubinsky contends that Tsar Peter wished wherever possible to rid the Russian Church of the many shortcomings which plagued her, and for this purpose he hoped to work with greater success through the Synod rather than through the Patriarch. The outstanding Russian historian Sergei Mikhailovich Solo-

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view († 1879) notes precisely this striving of Peter I as the fundamental one in effecting the Church reform.⁵

Returning to the state reasons that prompted the reform, it can be claimed most decidedly that Peter I did not pursue the goal of interfering in the dogmatic, pastoral and liturgical life of the Church. However, he strove to create conditions in which his state activity in any of its manifestations would not only not encounter opposition on the part of the Church hierarchy, parish clergy and monks, but, on the contrary, would win energetic support. He wanted to attain a situation where the state could without impediment avail itself of the great financial, property and human resources of the Church for its own interests.⁶

PREPARATIONS FOR THE REFORM

It can be surmised with full justification that the desire to reach a situation in which the Church could not cause difficulties for the activity of Peter I as the creator of Russia's destiny and that furthermore she should become a sort of instrument in the hands of the sovereign that would promote ideologically and materially the success of his state policy emerged in Peter I at the very outset of his transformative efforts. Enthusiastically effecting his self-education in the so-called German quarter in Moscow, Peter I undoubtedly paid attention to the collegial form of parish self-government in the Protestant communities. There he was able to acquaint himself for the first time with the structure and position of the Churches of the Reformation in European countries. In his trips to European countries, which Peter I undertook several times throughout his life and work, he had an opportunity to study the structure and position of Reformist Churches locally, at first hand. Thus, he studied Lutheranism in the German lands, the Reformed Church in Holland, and Anglicanism in England. It is also known with certainty that in Holland Peter I did not overlook the so-called Utrecht Church, founded in the early 18th century by the followers of the teachings of Bishop Cornelius Jansen (1585-1638).

During the visit by the "great embassy" of several West European countries in 1697-1698 Peter I had an opportunity in Holland directly to acquaint himself with the writings of one of the originators of the systematic exposition of the theory of natural law, Hugo Grotius (1583-1645), who rejected theocracy and considered the human nature, which dictates a desire for a peaceful intercourse organized in accordance with the demands of reason, to be the source of law. It is a known fact that there Peter I took a keen interest in the works of the outstanding thinker and German lawyer Samuel Pufendorf (1632-1694), an ardent advocate of the natural law theory, especially in his work "On the Duty of the Individual and the Citizen". In his works Pufendorf strove to substantiate the subordination of the Church to state power, but demanded religious tolerance of the latter. Peter's view of the Church as an instrument of service to the state was formed under the influence of the so-called territorial system, precisely expressed by Pufendorf, the basic principle of which was: *cujus regio, ejus religio* (the religion of the sovereign is the religion of the land), and according to which everything, including the Church, was subordinated to the monarch on the territory in question.

Afterwards, during his four-month sojourn in England, Peter I paid a great deal of attention to studying the position of the Church in that state. It should be kept in mind that it was in England that the principle of so-called Caesaro-papism was particularly developed. In 1534 King Henry VIII proclaimed himself the supreme head of the English Church instead of the Pope⁷. In 1535 Parliament legislatively formalized the king's claim: "By the authority of this Parliament let it be resolved that the king, our sovereign, as well as his successor, should be accepted and recognized as the sole supreme earthly Head of the English Church, called the Anglican Church, and should enjoy, together with his crown, all the titles, honours, dignity, privileges, jurisdiction and incomes inherent in and belonging to the dignity of the Supreme Head of the Church" (Statute 26, Henry VIII, Chapter 1).⁸

Peter discussed ecclesiastical topics with the Crown Princess Anne, and her anti-catholicism prompted him to call the princess "a true daughter of our Church". Peter I met and spoke with the Archbishops of Canterbury and York. They assigned theologians-consultants to assist Peter I in studying Church problems. Oxford University appointed its consultant for the same purpose. The English King William III of Orange (1650-1702) directly advised Peter to declare himself "the head of the religion so as to possess full monarchical power".⁹

During his first trip abroad Peter visited the German Lands, which he later did repeatedly. In 1715 Peter I made a point of going to Wittenberg. Here he visited the house of Martin Luther. Peter's signature on the door-post to Luther's study has been preserved to this day. It is a fact that Peter I knew well the essence of Martin Luther's Church reform. Peter unequivocally expressed his positive attitude to Luther's stand on the right of the secular rulers who accepted the Reformation to regulate Church affairs in the spirit of the new teaching.¹⁰

It can be surmised that by the time of Patriarch Adrian's death (October 15, 1700) Peter I had already had a general idea of the trend his Church reform was to take. The reform could not, of course, be prepared and implemented by Peter I without the participation of the Church herself. First of all Peter I needed for the purpose a Church figure of like mind, but for the time being there was no such individual.

After Patriarch Adrian's death Peter did not order the hierarchs to convene to choose a successor to the deceased Patriarch, but instructed Metropolitan Stefan (Yavorsky) of Ryazan and Murom to run Church affairs, and gave him the title of "Exarch of the Holy Patriarchal Throne, Locum Tenens, Administrator and Protector of the Academy".

Metropolitan Stefan was a talented preacher. During the first half of his ministry as Locum Tenens he zealously assisted Peter, inspiring him to reform work with his eloquent sermons. However, Metropolitan Stefan and Peter I held fundamentally divergent views on Church Tradition and attitudes to the Churches of the Reformation. Gradually Stefan became, so to speak, a leader of a grouping of Moscow adherents of the old Church order. And whereas Peter initially pinned hopes on the Europe-educated hierarchy, assuming that he would find in him an assistant in preparing for and carrying out the Church re-

...he eventually came to realize he had been taken. ...an associate of Peter I and an active participant in the preparations for and implementation of the Church reform came to be, as is known, ...outstanding churchman and statesman, ...op Feofan Prokopovich (1681-1736). We will not expound here upon his biography, as there is a large body of literature on it, including many monographs, written by Church as well as secular scholars.

In 1716 Peter I summoned to St. Petersburg Feofan Prokopovich, who was the Rector of the Theological Academy and Hegumen of the Monastery of the Epiphany at the time. At Peter's suggestion, Hegumen Feofan was consecrated Bishop of Pskov in 1718, but his residence was in St. Petersburg. In the person of Feofan (from 1720—Archbishop) Feofan, Peter I acquired a brilliantly educated and talented assistant, an erudite assistant in solving Church state problems. Advocating the theory of natural law of Hugo Grotius and Samuel Pufendorf, according to which a monarch should have "the benefit of the nation", Bishop Feofan Prokopovich strove to tie it in with the Apostolic teaching that **there is no power but of God** (Rom. 13.1). In his treatise "The Truth of the Monarch's Will" His Grace Bishop Feofan asserted the right of the sovereign to enact reforms within the Church herself. Passing over in silence the Church-state antinomy, Bishop Feofan led Peter I to the conclusion that to destroy the canonical system of the Russian Orthodox Church would conform to the natural development. Peter I declared decisively: "God willing, I am to rule the state and the clergy; for I am both Sovereign and Patriarch."¹¹

The clash between Peter I and Metropolitan Feofan Yavorsky in St. Petersburg in the autumn of 1718 was the outward factor that triggered the preparations for the Church reform. Irritated by the administrative helplessness and incapability of the Locum Tenens to comprehend the tasks of Church leadership in the changing conditions of Russian life, Peter wrote on the former's report: "I believe that henceforth a Theological Collegium should be set up to guide momentous endeavours more efficiently."

In December 1718 Bishop Feofan was already working on the draft of the establishment of the Theological Collegium. The name was proposed earlier in the draft of the Collegium, elaborated on orders from Peter I back in 1698 by the eminent English jurist Francis Lee. The idea of a "religious collegium" was repeated by Gottfried Leibniz; who, also at Peter's request, prepared the draft reform of the state administration in Russia. The Draft Rules (Charter) of the Theological Collegium was examined and amended by Peter I on February 11, 1720.

THE ENACTMENT OF THE REFORM AND ITS CONTENT

The draft of the Theological Collegium was discussed by Church hierarchs in St. Petersburg by the Senate in late February 1720. On February 24 this draft was held to be "fair" by Metropolitan Stefan (Yavorsky) of Ryazan, Metropolitan Silvestr (Kholmsky) of Smolensk, Archbishop Pitirim (Potemkin) of Nizhegorodsk, Bishop Varlaam (Kosovsky) of Tver, Bishop Eropkin) of Karelia, and Bishop Feofan

(Prokopovich) of Pskov. The Senate also endorsed the draft. Several addenda to the text were made. At Peter's suggestion, two copies of the draft were signed by the hierarchs and the Senate on February 27. Thus, the new form of Supreme administration of the Russian Church was approved through the will of the Tsar, without the conciliar will of the Church herself.

The Senate then instructed Lieutenant-Colonel Semyon Davydov and Archmiandrite Antony of the Moscow Monastery of St. John Chrysostom to collect the signatures of the other hierarchs of the Russian Church, which was done within seven months (with the exception of the hierarch of Tobolsk, due to the town's remoteness). The Theological Rules were signed by 19 hierarchs and 68 clerics. The Rules of the Theological Collegium were made public on January 25, 1721, by a manifest of Peter I. On January 26 the Senate submitted for supreme confirmation the following composition of the new Collegium: President—Metropolitan Stefan of Ryazan, Vice-Presidents—Archbishop Feodosiy of Novgorod, Archbishop Feofan of Pskov, and then employees and assessors from the monastic and regular clergy.

From January 25 to February 14 all the appointees appeared at the Senate, received their orders and took an oath. Peter's manifest spoke of the power and duty of the monarch to deal with disorder among the clergy on the same lines as with that among people of the military or civil rank. No mention at all was made of the abolition of the patriarchate, but it read: "Seeing nothing better for administering ecclesiastical affairs than conciliar government, inasmuch as a single individual may be prone to partiality, and this is furthermore not inherited power... we are establishing the Theological Collegium, i. e., the Theological Conciliar Government."

As a body possessing "patriarchal" or "equal-to-patriarchal force and power", the Theological Collegium was invested with jurisdiction in all religious matters which were handled by the Patriarch and the Council. A very incomplete list of these affairs was given in the Rules. A patently protective nature was imparted to the duties of the Theological Collegium on the whole. The duties of hierarchs were relegated to various types of just as external actions. The document "On the Rules of the Parish Clergy and the Monastic Rank" in the addenda to the Rules was compiled in the same spirit.

Unlike the Patriarch, the Holy Governing Synod, into which the Theological Collegium was transformed, was subordinated to the Tsar (from October 22, 1721, to the emperor). When assuming the post the members of the Synod had to take an oath. This vow categorically stressed the state nature of the new body of the Supreme Church Authority: a vow of fidelity to the dynasty and to state interests, and pledges "to declare in good time damage to the interests of His Highness", not to disclose official secrets, and to be faithful to the leadership of the Church by the monarch. It was only in February 1901 that the oath was rescinded.

The overriding role played by the emperor in Church affairs was precisely reflected in state legislation. In "The Fundamental Laws of the Russian Empire" published in 1832 this was mentioned as follows:

"Article 42. The emperor, as a Christian sovereign, is the supreme defender and upholder of

the dogmata of the dominant faith and the guardian of Orthodoxy and all decorum in the Holy Church." The note to this article reads: "In this sense the emperor in the act on inheritance of the crown of April 5, 1797, is called the Head of the Church."

"Article 43. In Church administration autocratic power is exercised through the Holy Governing Synod instituted by it."

On February 14, 1721, the new state Collegium began functioning. After a moleben in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra the members of the Theological Collegium assembled for their first session in the small wooden house of Lieutenant-General R. Bryus (deceased by that time), which had been given over to them. Emperor Peter attended the session. It was a truly historic one, at which a reform of the reform took place. Metropolitan Filaret (Drozdov: 1782-1867) of Moscow was later to say that the Petrine Collegium "was turned by Divine Providence and the ecclesiastical spirit into the Holy Synod".

The first puzzling question set to Peter was: How should a prayer be offered up at Liturgies for the Supreme Church Authority? For the "Collegium"?—this was impossible for the ecclesiastical consciousness. Peter agreed: "For the Holy Synod or the Holy Governing Synod." The Theological Collegium was thus abolished, and the Holy Synod emerged.

The second issue was the correlation of power between the Senate and the Synod. The Synodals regarded it as inconceivable that someone other than the monarch could give orders to the Synod. They declared: "No orders have been addressed to the Patriarch from anywhere; the Theological Collegium, however, has the honour, strength and patriarchal authority, or well nigh more than the Council." Peter again agreed, and he put the Synod on the same level as the Senate.

Having attained formal equality with the Senate, the Synod in effect renounced the ecclesiastical nature of its power and reduced it to the state source, to the will of the monarch. All the Synod's work over the intervening 200 years was carried out "on orders of His Imperial Highness".

In 1701 church peasants* together with the lands of the clergy had been placed under the jurisdiction of the reestablished state Monastic Board, and incomes from the Church lands began to be put into the treasury, which, in keeping with statutory ordinances, paid out permanent yearly salaries to their former owners. At the session of February 14, 1721, Peter I honoured the wishes of the members of the Holy Synod, and the Monastic Board again became a Church body, and the funds of the lands were again channeled according to their designation.

On the very day the Synod was formed—February 14, 1721—there naturally arose the question of whether the names of the Eastern Patriarchs should be uttered in the Russian Church during Liturgies. In his desire to motivate the people to forget the very name of their Patriarch and of others of the same faith, Archbishop Feofan (Prokopovich) strove to have the uttering of the names of the Eastern Patriarchs excluded from Liturgical practice, except in instances

when the Supreme member of the Synod (then President) served Divine Liturgy in the Synodal Domestic Chapel.

On September 30, 1721, Peter I sent a letter to His Holiness Patriarch Jeremie of Constantinople which contained information about the Church reform in Russia, a petition for recognition of the Holy Synod, and a request henceforth to apply to the Synod on Church affairs. Peter asked His Holiness Patriarch Jeremie to report on this to Their Beatitudes the Patriarchs of Alexandria, Antioch and Jerusalem.

On February 1, 1722, His Holiness Patriarch Jeremie gave an affirmative answer. The decree of Patriarch Jeremie of Constantinople was dated September 23, 1723. An almost identical decree from Patriarch Athanasios of Antioch arrived simultaneously. The constituent decree of Patriarch Jeremia said that "the Synod in the Russian holy great state is and is called our brother in Christ, the Holy and Sacred Synod of all pious and Orthodox Christians. It has the right to effect and establish the same as the four Apostolic Holy Patriarchal Chairs."

POST-REFORM CHANGES IN THE POSITION, STRUCTURE AND FUNCTIONS OF THE SUPREME CHURCH AUTHORITY

The Institution of the Chief-Procurement

Soon after the institution of the Holy Synod Peter I decided to establish his permanent supervision of it. On May 11, 1722, he himself compiled the Decree on the institution of chief-procurator of the Synod. According to the instruction of June 13, 1722, this official was to be in the Synod "the sovereign's eye and officer in state affairs". He had to observe that "the Synod fulfilled its obligations... functioned according to the Rules and Decrees... acted righteously and un hypocritically".

Throughout the 18th century the chief-procurators of the Synod had limited influence. A substantial change in the position of the chief-procurator took place in the 19th century. His rights were extended considerably, and from a state official with predominantly supervisory powers he gradually became an individual who exercised a strong impact on the Supreme Church Authority. This was promoted by the relegating of the Orthodox confession in October 1817 to the jurisdiction of the Ministry of Religious Affairs and Public Education, which prior to that had administered the affairs of non-Orthodox confessions. The minister occupied an intermediary position between the chief-procurator and the Tsar, but his functions grew considerably in comparison with those of the chief-procurator. And when the ministry ceased to exist in May 1824, the entire volume of the minister's rights went over to the chief-procurator which was soon afterwards confirmed legislatively. The chief-procurator enjoyed these rights until the abolition of his institution, i. e., until August 1917. Beginning with the time the Ministry of Religious Affairs was abolished, the Russian Church in the state machinery received the name "The Department of the Orthodox Confession". From that time on the letters "DOC" stood on all official papers of the Church administration of the Synodal period.

* Peasants economically dependent on Church institutions.

Structure and Position

Since it was instituted, the structure and position of the Holy Synod was subjected to various changes. Some of these changes were secured legislatively, others came to be common practice.

According to the Rules, the Theological Collegium was supposed to consist of 12 members: mandatorily three members of higher orders, the others could be archimandrites, hegumens and archpriests. In reality, there were as many as 14 members of the Synod under Peter I. A new president was not appointed after the death of Metropolitan Stefan Yavorsky in 1722. From 1726 the members of the Collegium came to be called members of the Synod. In 1726, upon a decree of Empress Catherine I, the Synod was divided into two departments of which in the first one only members of higher orders ("in six persons") were to sit in session. In place of the second department the "Collegium of the Economy of the Synodal Administration" subordinated to the Synod was instituted. During the reign of Anna Ioannovna (1730-1740) it was decided that two of the hierarchs—those administering the Novgorod and Nizhegorodsk sees—had to be permanent members of the Synod, two had to change, and the rest had to be archimandrites and archpriests—11 members in all. Under the ordinances of 1763 introduced by Catherine II the Synod was to comprise three members of higher orders, of which one bore the title of a supreme hierarch, two archimandrites and one archpriest. According to the ordinances of 1819 introduced by Aleksandr I, there were three hierarchs as permanent members, one as temporary member*, the grand-priest of the army and navy and the confessor of the emperor, and also one archpriest. Gradually a dichotomy began to be made between the permanent and the temporary members. Bishops eventually began to be predominant in the Synod, and at the end of the 19th century only members of higher orders were appointed members of the Synod, although in the early 19th century members of the regular clergy again came to be incorporated into the composition of the Synod. At the turn of the century there were four Metropolitans in the Synod: of St. Petersburg, Kiev, Moscow and the Exarch of Georgia. The title of the supreme member of the Holy Synod (later named president), who chaired the sessions, was connected with the Novgorod and St. Petersburg sees.

From the time the Holy Synod came into being there existed various officials and institutions for carrying out the appropriate functions in its activity. Over 200 years these institutions changed, their number decreasing or increasing. In the early 20th century there existed the following Synodal bodies of the Synod: the Chancellery of the Holy Synod, the Economic Management of the Holy Synod, Supervision of the Expenditure of Church Properties, the Education Committee of the Holy Synod, the Theological School Council, the St. Petersburg and Moscow Synodal Printing Offices, and the Moscow and Georgian (Imeretia) Synodal Offices.

Functions

As has already been mentioned, in the Church Rules, the functions of the Supreme Church Authority were set forth in a very one-sided fashion and did not encompass those aspects of the life of the Church which should have definitely come under her jurisdiction. Only eventually, gradually there took shape the spectrum of the activity of the Synod, which was the Supreme Church administrative and judicial level. The Synod was invested with the right: 1. to select and appoint bishops to vacant hierarchal sees; 2. to establish new dioceses (the former and the latter—with the consent of the emperor); 3. of supreme supervision of compliance with ecclesiastical laws by the Orthodox population of the state, and of the religious education of the people; 4. of highest supervision of the activity of the Theological Schools; 5. to institute new religious celebrations and rites and to perform canonization of saints; 6. of legislative power in the affairs of the Russian Church and the right to take part in the legislative activity of the state in matters of a mixed nature; 7. to publish the books of Holy Scripture and liturgical books; 8. of supreme censorship of theological works; 9. to petition the Supreme Authority concerning the needs of the Orthodox Church; 10. of first judicial level in matters concerning anti-canonical actions of bishops, and of second—in complaints against rulings of diocesan courts, and the right to final ruling on in divorce cases, as well as in cases involving defrocking or of excommunication of laymen from the Church; and 11, to effect canonical contact between the Russian Church and other Local Orthodox Churches.

Assessment of the Reform from the Standpoint of Ecclesiastical Law

The rules of the Holy Apostles, the Holy Ecumenical and Local Councils, and of the Holy Fathers deny the competence of civil authority in ecclesiastical matters. This, specifically, is evidenced by the following rules and interpretations of them by Bishop Nikodim (Milaš; † 1915) of Dalmatia and Istria: Fourth Ecumenical Council, 12; Apostolic Canon 30, First Ecumenical Council, 4; Seventh Ecumenical Council, 3; Antioch Council, 12.¹²

Peter I did not discuss his decision on introducing the Church reform with Church hierarchs, whose Council, like the Supreme Legislative Authority in the Church, enjoyed the right to decide upon all fundamental questions of Church administration and life (Apostolic Canons 34 and 37). It is in the Council of the Bishops of each Local Church that the plenitude of Church authority is concentrated, just as the plenitude of the authority of the Universal Church is concentrated in the Council of bishops of all the Local Churches. An example of this was shown by the Apostles, who resolved vital issues in a conciliar fashion (Acts. 6. 2; 15. 1-32; 20. 17-38; 21. 18-25). In the given instance no Council of hierarchs of the Russian Church asked Peter I to introduce the new structure of the Supreme Church Authority and no Council legitimized the reform. It is common knowledge that the consent of the hierarchs of the Russian Church to the implementation of the Church Rules was obtained forcibly. It is also common knowledge that the overwhelming majority of hierarchs, clerics, monks and lay-

* The Decree on Temporary Hierarchs was issued in 1803.

men were decidedly against the reform. For this reason one can justifiably speak of an incongruity between the enacting of the reform by the state authority and the canonical norms of the Orthodox Church.

The content of the reform was just as uncanonical. The declaration of the Tsar as the "Head of the Church", his complete control over the activity of the Supreme Church Authority, the absence of councils as the main source of Church legislation during the Synodal period, the establishment of the Holy Synod by the state authority, membership in the Synod upon the Imperial Decree, by which not every hierarchy could take part in administration, the provision of clerics with the right of deciding vote in the Synod on a par with bishops, and many restrictions in the purely religious activity of the Synod did not accord with Orthodox canonical norms. Orthodox faith, teaching and canons claim that the Church is a special spiritual organism and that it, as has already been mentioned, is governed by bishops as the successors to the spiritual authority of the Apostles, with which they were, invested by Christ. In accordance with Church rules, the Church is autonomous in her internal affairs. As to administration, this is dealt with in the Apostolic Canons—14, 34, etc., the canons of the First Ecumenical Council—4, 5, 6; Second Ecumenical Council—2, 3; Fourth Ecumenical Council—13, 19, 28, etc. Regarding Church legislation—Apostolic Canons 34, 37; Second Ecumenical Council—2; Fourth Ecumenical Council—1, 13, 19, etc. Regarding Church court—Apostolic Canons 32, etc., First Ecumenical Council—5; Second Ecumenical Council—2, 6, etc. The Church rules do not contain even a hint that the supreme authority in the Church can belong to a representative of the state, whether in government, legislation or the court.

As Metropolitan Filaret of Moscow correctly noted. Divine Providence and ecclesiastical spirit from the very first hour of the existence of the Theological Collegium began their creative transforming activity, with which the Church throughout the Synodal period gradually restored her canonical capability and which determined its paths in everyday affairs. As the eminent Russian canonist Prof. Ilia Stepanovich Berdnikov put it, Church life was broader than the narrow framework indicated in the law, and, when there appeared an ecclesiastical need, it overstepped these bounds for the good of the Church.¹³

THE SIGNIFICANCE OF THE SYNODAL PERIOD (1721—1917)

In assessing the Synodal period in the history of the Russian Orthodox Church it is natural to proceed from the actual results of the activity of the Church at the time, from whether she effected her spiritual mission successfully and solved the tasks facing her. In examining this question one should keep in mind the existence in Church historiography of different, even mutually exclusive, points of view on this score. From the enthusiastic one of Evgeniy Evstigneyevich Golubinsky, to the widespread view denying any merits of that period.

Turning to the spiritual aspect of life of the Russian Orthodox Church in the Synodal period, one may state with good reason that the two centuries that comprised it were marked by

truly blessed results. The inner creative powers of the Russian Church were greatly enhanced and the forms in which they manifested themselves in life were augmented. This applied above all to the upswing in the pastoral and educational activity carried on by the Church and the flourishing of the theological science and religious philosophy connected with it in which representatives of the laity occupied a considerable place together with the episcopate and clergy. The Synodal period was marked by the growing role of monasticism in Church life, its development and spiritual rebirth in the form of *starchestvo*. In the synodal period internal missionary work was successfully continued and was accompanied by a substantial growth in the quantity of parishes and dioceses. It was marked by the successful establishment of the missions of the Russian Orthodox Church in China, the Aleutian Islands and Alaska, Japan and other regions, which provided her with a wealth of selfless enlighteners and Russia with outstanding scholars in various fields.

Largely through the efforts of the Russian Orthodox Church, the Local Orthodox Churches drew closer together during the Synodal period, and their cooperation in resolving general Orthodox questions was enhanced, as well as fraternal mutual assistance in surmounting various complex stages of their development conditioned by the hard historical destinies of their peoples.

During that period the Russian Orthodox Church, drawing to the full on her theological science and her spiritual strength, entered into creative dialogue with many non-Orthodox Churches and confessions and thus successfully paved the way for the ecumenical movement, which in our day is embodied throughout the Christian world in the work of the World Council of Churches.

Such are the basic features of the spiritual life of our Church in the Synodal period.

It should be admitted, however, that much that was considered a success in the spiritual activity of the Church during the Synodal period was in effect not a positive, organic aspect of her life. A large part of the Orthodox flock only formally belonged to the Church by virtue of the existing legislature, which protected the "interests" of the predominant religion through state means. Very many people turned away from the Church due to the extensive use of her by the Tsarist government for aims alien to the people.

With the consolidation in Russia of the principles of religious tolerance (April 1905) [this will be dealt with later] there began an official departure from the Russian Orthodox Church on the part of those who were forced to be among her members. This process broadened with the fall of the monarchy and became more intensive with the separation of the Church from the state as proclaimed in the decree of the Council of People's Commissars of January 23, 1918. Only her truly faithful children remained within the confines of the Russian Orthodox Church.

Returning to our examination of the Synodal period, I pose the question: If we have grounds to give such a high assessment to the spiritual and pastoral and inter-Church aspects of the activity of the Russian Orthodox Church in the Synodal period, then are the canonical illegality of the Church reform of Peter I and its in-

congruity with the legal norms of the Orthodox Church all that essential? Also, were the sacrifices which ecclesiastical society made during the period in which the reform was enacted, and afterwards for that matter, particularly throughout the 18th century, perhaps in vain? Was there perhaps no serious need for a struggle against this reform, a struggle which began right after it was made public and which did not cease until the end of the Synodal period?

In order not to forego the truth, one can only say that all three assumptions are wrong.

Then in what sense was the significance of the Church reform of Peter I negative for the Russian Orthodox Church?

As part of the state machinery in the autocratic empire which Russia was prior to the Great October Socialist Revolution, the tsarist government made full use of the Russian Orthodox Church in the interests of the ruling classes of the country. (Of course, in the given instance I view the Russian Orthodox Church as a sort of public organization consisting of Orthodox subjects of the Russian Empire). This ecclesiastical task was furthered by: the above-mentioned oath of members of the Synod upon assuming their post, the protective functions imposed upon the clergy by the decree of Peter I of April 28, 1722, which was a heavy onus for the Church for a long time, the pledge of the episcopate and clergy to educate the flock in a monarchic spirit, which was designed to justify many unseemly actions of the imperial government, and the diverse and impudent use of the Church in the fight against the revolutionary movement in Russia at all its stages, especially during the period of the first Russian revolution of 1905-1907.

Naturally, the involvement of representatives of the Church in all this did harm to our Motherland and, of course, impaired the Church in the normal execution of her direct spiritual functions. Hence, the dramatic development of relations between the Church and the Soviet state, which took place during the years of the revolution, Civil War and the first decades that followed, is also natural.

Of course, it would be unfair to claim that the Russian Orthodox Church was wholly involved in the unecclesiastical mission which had been foisted upon her by the monarchist government and which was not endemic to her nature. Throughout the entire Synodal period many hierarchs, clerics and laymen decisively protested against the existing situation and fought against it. There were well-known strong revolutionary trends in the Church environment in the early 20th century which contributed their share to the development of events in our country. It is a known fact that the Great October Socialist Revolution was acclaimed and accepted by many clergymen. Masses of believers of different nationalities and walks of life took part in the establishment of Soviet power in all areas of this vast country.

At the same time, the lessons of history, be they grim or joyous, must not be forgotten. It is sad to admit that the abuse of religion, which is always tragic in its consequences, like the abuse that existed in Russia in the Synodal period, in our day, too, is dangerously manifest in a number of countries where the Christian Church and other religions are used as an

instrument to slow down the social and economic progress of peoples and their political development. Struggle against such phenomena is an urgent and important task of the faithful, who are obliged to work for the triumph on Earth of peace with justice and freedom.

ATTITUDE TO THE REFORM IN CHURCH CIRCLES THROUGHOUT THE SYNODAL PERIOD AND ITS FATE

The initial reaction in the Reformed Churches to the Church reform of Peter I was a positive one, inasmuch as this reform bore a patent mark of the Protestant tradition. Later, as these Churches gained greater independence, a more restrained attitude to the position of the Orthodox Church in the Russian Empire began to be determined in them. The sharply negative reaction to the Church reform of Peter I on the part of representatives of the Roman Catholic Church, and later of the Old Catholic Church, especially in the person of one of its founders, Ignatius Doellinger, was only natural.

It is unfair to claim that Church circles in Russia were unanimous in their rejection of the Petrine reform. An ardent supporter of this reform and opponent of the restoration of the patriarchate in the life of the Russian Orthodox Church was the outstanding Church historian Evgeniy Evstigneyevich Golubinsky (†1912). For example, in his article "Are the Abolition of the Holy Synod and the Restoration of the Patriarchate Desirable?" written in the latter half of 1905, he gives a clear-cut negative answer to the above question. E. E. Golubinsky also appeared as a fierce opponent of the condemnation of the Petrine reform in "Comments of Tikhomirov's Article 'The Canonical Merit of the Reform of Peter the Great'."

Both these works were published among his other articles in the above-mentioned collection "On the Reform in the Life of the Russian Church".

Vladimir Sergeyevich Soloviev (†1900) was just as determined in justifying the reform. In his article "A Few Words in Defence of Peter the Great" (1888) he generalized his long-standing views as follows: "An unbiased and careful view of the historical circumstances that preceded the establishment of the Synod and accompanied it will not only keep us from the unjustly reproaching the great shadow of the Transformer, but also force us to recognize the above-mentioned institution as one of the proofs of the providential wisdom that never failed Peter the Great in important instances. The abolition of the Patriarchate and the establishment of the Synod was an act that was not only required at the given moment but also beneficial for the future of Russia. This replacement, which was necessarily conditioned by our preceding history, was useful for the future: the 'good and bold officers' who were entrusted with the administration of our Church affairs, enabled the new Russia calmly to go through the school of European education..." However, while not rejecting these views of his, V. S. Soloviev says in 1889 in the lectures "Russia and the Universal Church": "Truly Church administration does not exist in the Russian Greek Church... The official Church, which is administered by a civil official, is merely a state institution, a subordinate branch of the bureaucratic administration." ¹⁴

However, the overwhelming majority of Russian Church circles was not enthusiastic over the reform. In the eyes of the people the hierarchs of the Church were always the highest ecclesiastical authority. After the death of Peter I the Church Rule came to be called a damned book among the people. Under the rule of Peter II (he ruled from 1727 to 1730) an opposition party was formed among the hierarchs that was headed by Archbishop Georgiy (Dashkov; † 1739) of Rostov, which strove to abolish the Synodal form of Church administration and to reestablish the Patriarchate. Early in the reign of Elizaveta Petrovna two prominent members of the Synod—Metropolitan Arseniy (Matsievich; † 1772) of Rostov and Archbishop Amvrosiy (Yushkevich; † 1745) twice elaborated drafts of the restoration of the Patriarchate: one of them was dated April 5, 1742, and the other—May 10, 1744. Criticizing various aspects of the Church reform of Peter I, the authors grounded the absolute need for the restoration of the Patriarchate in the Russian Church as the ideal form of ecclesiastical administration. Both drafts had no consequences. Of the laity at the time, a prominent opponent of the Church reform was the councilor of state, director of the St. Petersburg printing office, Mikhail Petrovich Avramov (1681-1752). He expressed his dissatisfaction with the reform in special notes which he submitted to Peter II, Anna Ioannovna and Elizaveta Petrovna. Avramov considered the Church Rule a heretical book.

The outstanding Russian historian Nikolai Mikhailovich Karamzin (1766-1826) in his report "On the Old and New Russia", which he handed to Emperor Aleksandr I in March 1811, noted in reference to the "brilliant reign" of Peter I that a harmful facet of it was disregard for the experience of Russian history and a disrespect for the mores and customs of the Russian people. His report contains a clear-cut condemnation of the Church reform of Peter the Great as being harmful both to the Church and state. Metropolitan Platon (Levshin; 1737-1812) of Moscow took a distinct disapproval to this reform.

In the first quarter of the 19th century the question of the need to convene local councils to examine matters of faith and Church needs was a question of serious concern for Metropolitan Filaret (Drozdov) of Moscow, who did not consider the contemporary state of the Supreme Church Authority a normal one. Metropolitan Innokentiy (Popov-Veniaminov; 1797-1879), the successor to Metropolitan Filaret at the Moscow See, requested the consent of Emperor Aleksandr II to the convocation of a council, but did not receive it.

In his memoirs (see *Theology Herald*, 1905), the religious writer Bishop Nikodim (Kazantsev; 1803-1874) of the Enisei reflected the decisive disagreement of many hierarchs of the Russian Orthodox Church with the Church reform of Peter I and its onerous consequences for the Church.

In the latter half of the 1830s there formed a trend of social thought in Russia which came to be called Slavophilism. Its foremost representatives were the brothers Ivan and Pyotr Vasilievich Kireyevsky, Aleksei Stepanovich Khomyakov, Konstantin and Ivan Sergeyevich Aksakov, Yuri Fyodorovich Samarin, and Aleksandr Ivanovich Koshelev, to name a few. Their

works exhibit an extremely critical analysis of the Church reform of Peter I, which imparted to the Church the appearance of a state bureaucratic institution. Typically, the first Slavophiles as a matter of principle did not connect Orthodoxy with the autocracy, as was later done by General Aleksandr Kireyev (†1910) in his Slavophile programme.

Ivan Vasilievich Kireyevsky (1806-1856) was a convinced opponent of the use of Church influence in the interests of state power. In his letter to Aleksandr Ivanovich Koshelev (1806-1883) of October-November 1853 he claimed "It is harmful and alien to the Church when she is used as a means for state or secular purposes, by the abuse of an oath, etc. It is also alien to the Church when she is placed in some dependence on the secular structure of the state, in which the clergy is turned into officialdom, etc."¹⁵

In his correspondence with William Palmer, a bishop of the Church of England, Aleksei Stepanovich Khomyakov (1804-1860), replying to the former's accusation that "the attitude of the Church and civil authority [in Russia] at the present time is such that it is irreconcilable with a correct execution of apostolic ministry" (seventh letter), decisively rejected the claim of the Anglican hierarch. "The Russian Church," he wrote, "was drawn into enslavement by the spectre of government patronage, but this is a fact of history, which does not apply to the sphere of faith". A. S. Khomyakov believed that the penetration of Church life by the state spells death for the Church.

In his work Ivan Sergeyevich Aksakov (1823-1886) focused on an examination of the issue of Church-state relations, particularly in the context of the Synodal period. His idea that "our Church was taken into the Exchequer" since the time of Peter the Great is typical in this respect. In the table of ranks of the clergy of the Orthodox Church issued by Peter priests are ranked on a par with majors, archimandrites with brigadiers, and bishops with lieutenant-generals. The concept of the Church was thus replaced by the concept of a "single state department". The Church came to serve state plans and considerations. Meanwhile, the Christian attitude of the Church to the state was quite different.¹⁶

Yuri Fyodorovich Samarin (1819-1876) was a decisive opponent of the Church reform of Peter the Great. In his dissertation "Stefan Yavorsky and Feofan Prokopovich as Preachers" published, in the conditions of the time, only in 1880 in volume V of his Works, he accused Peter of making his utilitarian approach to religious matters state policy and of the "capture" of the Russian Orthodox Church by the state.

It should be noted that with a certain easing of censorship that came early in the reign of Aleksandr II (1855), there began in the press a freer discussion of issues connected with the position of the Russian Orthodox Church and other religious associations in the Russian Empire. There appeared an opportunity for a more definitive criticism of the Church reform of Peter the Great and its consequences.

The views of fundamental Slavophiles, A. S. Khomyakov first and foremost, on the idea of conciliarity as a necessary basis for all possible reforms created an atmosphere which

prepared the groundwork in the early 20th century for certain official steps towards Church counter-reforms.

Real, albeit slow, progress towards the liberation of the Church from the "guardianship" imposed upon her by the tsarist government could be mirrored only in the atmosphere of the revolutionary movement in Russia that had intensified by the turn of the 20th century. Freedom of conscience and the separation of the Church from the state even then was one of the demands of the revolutionary masses. The thorniest issue was the dire state of the communities of Old Believers and the so-called sectarian groupings in the Russian state. By December 1904 the situation in the country had become complicated to such an extent that the Tsar was forced to agree to a re-examination of the statutes on schismatics and adherents of non-Orthodox and non-Christian confessions. On January 25, 1905, the Committee of Ministers began its consideration of the issue of consolidating the principles of religious tolerance in Russia. Metropolitan Antony (Vadkovsky; 1846-1912) of St. Petersburg and Ladoga, the supreme member of the Holy Synod, was invited to take part in this process. In connection with this Metropolitan Antony submitted to the Committee of Ministers the note: "Issues of Desirable Changes in the Position of the Orthodox Church in Our Country". Pointing to the constant guardianship and vigilant supervision of Church life by the secular authorities, the Metropolitan requested that "a special conference of representatives of the Church hierarchy and the laity" be called to elaborate proposals on changing the position of the Russian Church and the corresponding reforms. Chairman of the Committee of Ministers, S. Yu. Witte in his turn submitted to this ad hoc congress on Church affairs his memorandum: "On the Contemporary State of the Orthodox Church", which was more radical than the note submitted by Metropolitan Antony. Witte's note dealt with the uncanonical nature of the Church reform of Peter the Great and posed the question of a general Church reform, the manifestation of which the convening of a Local Council of the Russian Orthodox Church was to become. On March 17, 1905, a group of thirty two Moscow priests published their note "On the Need for Changes in Russian Church Administration" in which, among other things, it came out for the renewal of the conciliar principle in the Russian Orthodox Church and the restoration of the Patriarchate.

Meanwhile, the Holy Synod in mid-March discussed the issue of Church reforms and requested the Tsar's permission to convene a local hierarchal council of Moscow "at a favourable time" for electing a Patriarch and discussing other urgent problems of the state and life of the Church.

Following the advice of Chief Procurator K. P. Pobedonostsev, Nikolai II did not grant the Synod's request. Instead, the chief procurator circulated to the diocesan bishops a list of questions on the crucial issues of the life and position of the Church and the desired reforms. The replies of the bishops were published in three volumes in 1906. Typically, only three hierarchs out of more than sixty favoured the preservation of the existing system of Church administration without changes. With the excep-

tion of four hierarchs the entire Russian episcopate spoke out in favour of the restoration of the Patriarchate. The majority of hierarchs stated that they considered the existing Synodal regime uncanonical and in violation of the principles of conciliarity.

Under public pressure, the Tsar issued on April 17, 1905, a decree on religious tolerance, which abolished a number of existing restrictions in the activity of non-Orthodox religious associations in Russia. As a result, it became obvious to many that the official Russian Church was under far more stringent control than non-Orthodox communities.

As a result of the revolutionary situation that had taken shape in Russia, and of the strong pressure exerted by the leadership of the Russian Church, her clerics and the Church public, K. P. Pobedonostsev, the ultra-conservative Chief Procurator of the Synod, was removed from his post in October 1905, and Nikolai II was forced in December 1905 to give his consent to the preparations for and holding of a Local Council of the Russian Church. In January 1906 the Synod founded, under the chairmanship of Metropolitan Antony, Supreme Member of the Holy Synod, the Pre-Council Commission, which in March of that year launched preparatory work for the convocation of the Local Council. Its functions included the elaboration of issues to be considered at the forthcoming Council.

The Pre-Council Commission had two sessions: from March 8 to June 14, and from November 1 to December 15, 1906. The composition of the Pre-Council Commission included the metropolitans of St. Petersburg, Moscow and Kiev, several bishops, representatives of the urban and rural clergy, and a group of theologians, canonists and historians. The problems were to be discussed by seven sections into which the commission was divided:

1. The composition of the Council and the procedure for considering and resolving issues at it; the transformation of the Supreme Church Authority.
2. The formation of Church districts and the transformation of the local Church administration.
3. The establishment of a Church court and the re-examination of laws on marital matters in general and on mixed marriages.
4. Improvement of parish life and church schools, acquisition of Church property, diocesan congresses, participation of clergymen in public and class institutions.
5. The transformation of theological schools.
6. Unity of faith, the Old Believers, and other questions of faith.
7. Measures to protect the Orthodox faith and Christian piety from wrong teachings and misinterpretation in view of the consolidation of principles of religious tolerance in Russia.

The problems of Section 1 were elaborated the most thoroughly, and the appropriate resolutions were adopted. Decisions on some of the issues were adopted by sections 2, 3, 4 and 5.

The Pre-Council Commission proposed reestablishing the Patriarchate in the Russian Orthodox Church with the rights of the Patriarch and the rights of the chairman of the Synod and the first bishop. It was decreed that the Supreme Church Authority of the Russian Orthodox Church belongs to the Local Council being convened periodically.

In April 1907 the Tsar endorsed the resolutions of the Pre-Council Commission on the convocation of the Local Council of the Russian Orthodox Church and on the procedure for its deliberations.

However, the time of the convocation of the Council remained indefinite. For a variety of reasons the government and the Church leadership were unable to come to an agreement on the issue right up to the fall of the monarchy in Russia in February 1917. It was only on April 29, 1917, that the Holy Synod, headed by its chairman, Archbishop Sergiy (Stragorodsky; 1867-1944) of Finland and Vyborg, the future Patriarch of Moscow and All Russia, sent a message to the plenitude of the Russian Orthodox Church concerning the measures taken by the Supreme Church Authority in connection with the forthcoming convocation of the All-Russia Local Council. On that day the Holy Synod adopted a decision on the convocation of the Pre-Council Committee which, taking into consideration the materials of the Pre-Council Commission of 1906, was to handle the preparations for the Local Council. The deliberations of the Pre-Council Committee were held in Petrograd from June 11 to August 1, 1917. The decisions of the Pre-Council Committee were endorsed by the Holy Synod. On July 5, 1917, the Holy Synod passed a decision to open the Local Council of the Russian Orthodox Church on the Feast of the Dormition of the Most Holy Mother of God, August 15, 1917, in Moscow. The "Provision on the Convocation of the Council" was endorsed at the same time.

The Local Council was opened on August 15, 1917, in the Great Cathedral of the Dormition in Moscow. On August 18 the Council elected Metropolitan Tikhon (Belavin; 1865-1925) of Moscow and Kolomna its chairman.

The foremost actions of the Local Council were the adoption on October 28 (November 10), 1917, of a decision restoring the Patriarchate in the Russian Orthodox Church and the subsequent election, on November 5 (18) of Metropolitan Tikhon of Moscow and Kolomna as Patriarch of Moscow and All Russia. The ceremony of the enthronization of the newly-elected Patriarch took place in the great Cathedral of the Dormition on November 21 (December 4), 1917, on the Feast of the Presentation of the Blessed Virgin in the Temple.

The Local Council of 1917/18 concluded the Synodal period in the history of the Russian Orthodox Church.

NOTES

¹ V. O. Klyuchevsky. *Kurs russkoi istorii* (A Course in Russian History). Prague, 1918, Part IV, Lectures LXVIII, pp. 276-281.

² A. V. Kartashev. *Ocherki po istorii Russkoi Tserkvi* (Essays on the History of the Russian Church). Paris, 1959, Vol. II, p. 322.

³ E. E. Golubinsky. *O reforme v byte Russkoi Tserkvi* (On the Reform in the Everyday Life of the Russian Church). Moscow, 1913, p. 69.

⁴ See: "Vozrazhenia ili razorenia smirennogo Nikona, Bozhiei milostiyu Patriarkha" (Objections or the Opposition of Humble Nikon, by the Grace of God Patriarch). In: Father S. P. Polievktov. *Tsezarepapizm i Pravoslavnaya Tserkov* (Caesaropapism and the Orthodox Church). Moscow, 1912, Instalment 1, pp. 54-57.

⁵ S. M. Soloviev. *Izbrannye trudy. Zapiski* (Selected Works. Notes). Moscow, 1983, p. 176.

⁶ P. Lapin. *Sobor kak vysshiy organ tserkovnoi vlasti* (The Council as the Supreme Body of Church Authority). Kazan, 1909, pp. 355-356.

⁷ Father S. P. Polievktov. *Tsezarepapizm i Pravoslavnaya Tserkov* (Caesaropapism and the Orthodox Church). Moscow, 1912, Instalment 1, p. 13.

⁸ V. A. Sokolov. *Reformatsia v Anglii* (The Reformation in England). Moscow, 1881, p. 206.

⁹ A. V. Kartashev. *Op. cit.*, p. 324.

¹⁰ Father S. P. Polievktov. *Op. cit.*, pp. 12-13.

¹¹ A. V. Kartashev. *Op. cit.*, p. 344.

¹² These examples are given in the above quoted work by P. Lapin *Sobor kak vysshiy organ tserkovnoi vlasti* (The Council as the Supreme Body of Church Authority). Kazan, 1909, pp. 83-84.

¹³ I. S. Berdnikov. *Osnovnye nachala tserkovnogo prava* (The Basic Principles of Ecclesiastical Law). Kazan, 1902, p. 382.

¹⁴ V. S. Soloviev. *Rossia i Vselenskaia Tserkov* (Russia and the Universal Church). St. Petersburg, 1912, pp. 33, 36.

¹⁵ I. V. Kireyevsky. *Polnoe sobranie sochineniy* (Collected Works). Vol. II, St. Petersburg, 1911, p. 274.

¹⁶ P. S. Troitsky. *Otnoshenie gosudarstva k Tserkvi po vozrozeniam naibolee vidnykh nashikh pisatelei i obshchestvennykh deyateli* (The Attitude of the State to the Church as Viewed by Our Most Prominent Writers and Public Figures). Moscow, 1909, p. 97.

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8. P. Lapin. *Sobor kak vysshiy organ tserkovnoi vlasti* (The Council as the Highest Body of Church Authority). Kazan, 1909.

9. A. Molchanovsky. *Dva proekta vosstanovleniya patriarshestva v Rossii v XVIII veke* (Two Drafts of the Restoration of the Patriarchate in Russia in the 18th Century). JMP, 1944, No. 12, pp. 52-58.

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Sacrament of Penance

Preparation of the Penitent for Confession

Penitence is necessary for every believing person, for no one is free from sin. For those who wish to repent Holy Scripture offers examples of those who have been saved through repentance. These examples show that each may attain salvation in a similar way.

Those who do not receive the saving Sacrament of Penance, may hear about themselves what the Lord Jesus Christ said to the sinful Galileans: *...but, except ye repent, ye shall all likewise perish* (Lk. 13. 3). In order to cleanse himself through the Sacrament of Penance, the Christian must observe those conditions whereby oral confession of sins before his spiritual father leads to the correction of his life. "Come to church," says St. John Chrysostom, "to confess thy sins.... Come, in order not to lose righteousness: the Church is a heaven for both."¹

A person should get to know the ways of repentance. There are many different ways, but they all lead to Heaven and to follow them means to prepare for Confession.

The earlier one prepares the greater will be the benefit from Confession and the repentance that goes with it. Preparation for Confession should begin as a rule a week ahead, but not less than three days before Confession. The preparation includes reasonable abstinence in food and entertainment; this helps a person to examine his inner spiritual state. "Having withdrawn within yourself," counsels Bishop Feofan the Recluse, "examine your life and all that is defective in it. Of course, everyone is ready to say and says that he is a sinner and often feels like one. But our state of sin appears to us confused and indefinite. This is not enough. Preparing for Confession one must definitely clarify for oneself what is precisely unclean and sinful in us, and to what extent. One must know one's sins clearly and separately as though numbered. For this do the following: place the Divine Law on one hand, and on the other one's own life and observe in what they are similar and in what dissimilar. Take your deeds and subject them to the Law and see whether they are lawful; or take the Law and see whether it has been fulfilled as it should in life by you. Thus, go through the whole Law and your entire life. And in order not to miss anything in this important act of self-examination, it is good to be orderly in it.... Look through the Ten Commandments, taking one after the other with all their particular instructions and see if you have fulfilled all that they demand. And if possible, read the Sermon on the Mount of the Saviour in which He expounds the Old Law enhancing it with

the Christian spirit; or read the Epistles of the Apostles, those chapters which expound the rules of life imperative for Christians; for instance, the Epistle to the Romans from Chapter 12 or to the Ephesians, from Chapter 4, as well as the Epistle of St. James and the first two of St. John the Divine. Scrutinize them as in a mirror and you will see where you have a stain or an ugliness."²

Examining his life, the Christian comes to censure his sins, to open confession of them. One who has censured his sins, receives God's help of grace and begins to hear better the voice of conscience in himself, in order with its help to refrain from repeating the sins. The Prophet David confesses: *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin* (Ps. 32. 5). "Hast thou sinned?" asks St. John Chrysostom. "Then go to church and say to God: 'I have sinned'. I ask nothing else of thee except this one thing.... Tell thy sin in order to be absolved from the sin."³

In the days of preparation for Confession, the Christian asks God for courage to name his sins. He becomes free of rancour, controls his anger and determines to forgive all the sins committed against him by his neighbour. This inner work over ourselves becomes our intercession and may our transgressions against the Lord be forgiven! *For if ye forgive men their trespasses, your heavenly Father will also forgive you* (Mt. 6. 14), says Christ.

An example of courageous exposure of oneself, an example of confession, is offered to us by St. Ephraem Syrus (4th century). This is what he says: "In my youth I was slanderous, I beat people, caused them to quarrel, squabbled with neighbours, envied; was uncharitable to strangers, cruel to friends, rude to the poor; I fought over unimportant things, acted recklessly; I made evil schemes and had lustful thoughts even when I was not aroused in the flesh....

"Come to my help," continues St. Ephraem, "as friends; or have pity upon me as one living and half-dead. Pour upon me your mercy as upon a captive and make an effort on my behalf.... Eve did not escape the judgement and Esau became without excuse, so that we might know that we are like those whom the Apostle calls: *vessels of wrath* (Rom. 9. 22). I am afraid that I too shall be included among them. For their negligence *God gave them up unto vile affections* (Rom. 1. 26). I fear that the same judgement will be passed upon me.

"And today too I am full of unclean thoughts, jealousy, malevolence, chagrin, pride, gluttony, depravity, aversion for spiritual poverty, reproaches to the poor. In myself I am nothing, but

I consider myself as something. I belong to the number of bad men, but covet the glory of sanctity. I am living in sin, but want to be considered righteous. A liar myself, I am offended by lies. I am filled with vile thoughts, but pass sentence on the depraved. Censure thieves, but commit offences against my neighbour. I condemn foul language, but am dishonest myself. I seem clean, but am unclean throughout. In church I take the first place, whereas I am not worthy of the last. I demand honour, whereas I should be dishonoured. I receive greetings whereas I deserve to be spat on. I see monks and assume a majestic mien; I look upon the mundane and become arrogant. Before women I like to appear courteous; before the wealthy—devout; before outsiders—haughty; before my family—profound; before relatives—charming, and before the intelligent—perfect. With the pious I comport myself as most wise; I despise the unintelligent as dumb. If I am insulted I pay back. If I am not honoured, I turn away with hatred. If justice is demanded of me, I sue. I consider those who tell me the truth as enemies. When I am caught, I am indignant. If I am not flattered, I am angry. I do not want to labour, but if someone does not serve me, I am cross with him. I do not care to help, but if anyone refuses to do me a favour, I call him arrogant. I do not recognize a brother when he is in need, but when he is healthy I turn to him. I cannot stand the sick, but when I am ill, I want to be cared for. I scorn those above me, but upon meeting them I dissemble. Behind their backs I criticize them, but I flatter them to their faces. I do not want to honour the worthy, but being unworthy I demand that honour be accorded me.

"I shall not speak of the thoughts in my head, and of the difficulties I find in the Law, the Prophets, the Gospel, the Apostles, Church Teachers, preachers, the clergy, readers and bishops. I shall not describe the thoughts I invent daily; my concern for vanities, negligence of prayer, zeal for gossip. I listen to fables with pleasure, but when the talk is of abstinence I am bored. I cannot stand still when the Holy Scriptures are read, but I take pleasure in listening to those who pass the day bandying words and in argument. I shall not describe my affected adulation, just for not being awakened for prayers, my going to church merely to follow the established order; intentional delay, idle talk during services, concern for the table, laziness during prayers, psalm singing done only for form's sake; selfish negotiations, hypocritical conversations...; not repaying a debt; anger at one who would not do me a favour, not fulfilling promises; expecting kindness from friends as something due me; insatiable in receiving gifts; participation in the misdemeanours of others; cajoling for a greater share; getting even; useless opposition; indecent appointments. Such is my life, such are my shortcomings! If you can overcome in me this multitude of vices, you will be acting justly in taking pity upon me."⁴

St. Ephraem wants to convince Christians that God knows the nature, free will and strength of each. If a man is content with the natural, then God does not punish him because He has determined the measure of nature and made the law of independent existence. But if a man permits nature to overcome him, then

God punishes him for his insatiableness and for violating the Divine Rule.

Prayer should be considered a very important condition for the preparation for Confession. It should be fervent, offered from the heart, ardent with love for God, and filled with sorrow for having fallen.

This is a particularly attentive prayer. In it, the words come readily and the mind is focused on them. In it, the tongue utters the words, and the mind is on them. In it, the voice resounds and your spiritual disposition unites with it. In a word, the whole being of man diligently entreates the Lord for forgiveness of sins, as it says: *let them turn every one from his evil way, and from the violence that is in their hands* (Jn. 3. 8).

The Holy Martyr St. Peter of Damascus (8th century) advises us to learn to pray as follows, offering up our repentant feelings in imitation of Adam.

"Seat yourself facing the East," he writes, "as Adam did once upon a time, and plead: 'O Merciful One, have mercy upon me a fallen one!' Then pondering on what is taking place, begin to lament thus: sighing from the bottom of your heart and shaking your head, with sincere pain, say: 'Alas, sinner that I am, how I have suffered; Alas, what I was and what I have become! Alas, what I lost and have found! Instead of Paradise, corruption... instead of delight and joy, grief and sorrow; instead of peace... fear and tears of lamentation; instead of virtues and righteousness, unrighteousness and sins; instead of goodness and passionlessness, wiliness and passions; instead of wisdom and union with God, stupidity and expulsion.... Alas, I was created a king, but through my folly I became a slave of passion. What can I say about myself? Abraham calls himself *dust and ashes* (Gen. 18. 27).... Solomon compared himself to a small child that cannot distinguish right from left.... The Prophet Isaiah says: *Woe is me!* (Is. 6. 5). The Apostle says that he is the chief sinner and all the others say that they are nothing. What shall I do? Where can I hide from my numerous ills? What will become of me? O Lord, help me! Do not permit Thy creature to perish, for Thou lookest after me, an unfortunate!... *cause me to know the way wherein I should walk; for I lift up my soul unto thee* (Ps. 143. 8). *Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation* (Ps. 38. 21-22). In this way the soul grieves from these words, if it has the least feeling."⁵

St. Anastasius Sinaita (7th century) offers the penitent, as an example, the penitential address to the Lord: *Have mercy upon me, O Lord; for I am weak* (Ps. 6. 2). Weak is the body, weak the soul, weak the mind, weak the thoughts. *My strength faileth* (Ps. 71. 9). Therefore, consumed are my days... *in vanity*, and my years *in trouble* (Ps. 78. 33).... O Lord, stretch out Thy hand to me for I am sinking in the deep of passions. Open to me, knocking unworthily, the door of Thy mercy... Grant to me the time of life and the time of repentance; overcome my hardened heart, heal me. Grant me some more time, show me the way to repentance... Do not linger, O Lord, hurry and save Thy creature. Lord, Thou Thyself hast said *without me ye can do nothing* (Jn. 15. 5). Turn my life into a time of my soul's conver-

on. I am opposed by my enemy, opposed by my thoughts, nature, evil intentions, and especially, vile custom. Therefore, *have mercy upon me, O Lord; for I am weak*. My enemy has weakened me, made me infirm and grief-stricken. A weak and grief-stricken person cannot defend himself. Therefore, *have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. My soul is also sore vexed* (Ps. 6. 2-3). My spirit and body are perturbed, O Lord. I have fallen under spiritual and bodily passions, having made my soul and body my tools. What could give me strength, for everything is weakened in me: faith, wisdom, hope, love, moderation, abstention, righteousness, meekness and humility.... I see that the strength of my soul has weakened, and time is passing.... I see that I remain unimproved and that I am daily becoming worse, therefore my soul is also sore vexed.... The perfidious enemy continues to insult me. My enemies continue to fall upon me, the battle of the flesh does not cease, vile thoughts beset me. *Return, O Lord, deliver my soul: oh save me for thy mercies' sake* (Ps. 6. 4). Let not my dishonour vanquish Thy merciful heart. Let not my remissness vanquish Thy love for mankind. *And enter not into judgment with thy servant* (Ps. 143. 2).... Turn the scales towards Thy merciful heart, so that the immeasurable weight of my sins may not condemn me. Save me according to Thy mercy, through which all who have attained salvation have been saved. I have seen Moses, David and Peter, none are free of sin. Therefore, I seek salvation through faith, and not through deeds, so that the Lover of Mankind may say to me too: *Thy faith hath saved thee; go in peace* (Lk. 7. 50). And therefore I cry: oh save me for thy mercies' sake.... *Thy goodness and mercy shall follow me all the days of my life* (Ps. 23. 6).⁶

The battle against sins must continue until they become repugnant. Repugnance is the spark of the determination not to sin and the way to improvement.

When a sin becomes repugnant it is no longer a part of man, for it has been cast out of him. Such a man is free, for he is not drawn into sin. This is the moment to fall before the Lord and entreat Him to give strength not to sin further. At this moment the penitent may make a vow in his heart: "Lord, I will not sin

again, only have mercy and save me." This vow of the heart is crowned with contrition and bears witness to its sincerity. "It is not in the word, but in the feeling, and it constitutes an inner covenant between our heart and God,"⁷ says Bishop Feofan the Recluse.

This covenant encourages the Christian and makes him struggle resolutely with his sinful habits. For this purpose he should, during the days of preparation for Confession, practice humility and overcome in himself false shame. "Expel sin," says Bishop Ignatiy Bryanchaninov, "become hostile to sin, and sincerely confess it. This treatment precedes others. Prayer, tears, fasting and any other means will be insufficient without this treatment. Go... to your spiritual father and at his feet find the mercy of the Heavenly Father!... A sincere and honest confession can liberate from sinful habits, and make repentance fruitful, improvement sound and true."⁸

Thus, during the days of preparation for Confession, Christians take as medicine the labour of exposing themselves. Through it they establish harmony between their lives and the true teaching of the Church. In it they seek for themselves crumbs of contrite feeling which are so necessary for rebirth into spiritual life and renewal in the soul of aspiration for goodness, purity, and divine righteousness.

NOTES

¹ St. John Chrysostom. *Works*. St. Petersburg, 1899, Vol. 2, p. 317.

² *Mysli episkopa Feofana Zatvornika o pokayanii* (Bishop Feofan the Recluse on Repentance). *JMP*, 1962, No. 3, p. 46.

³ St. John Chrysostom. *Op. cit.*, p. 318.

⁴ St. Ephraem Syrus. *Works*. Moscow, 1848, Vol. 1, pp. 228-231.

⁵ The Holy Martyr St. Peter of Damascus. *Works*. Moscow, 1874, Bk. 1, pp. 62-66.

⁶ *Dushepoleznye razmyshlenia* (Edifying Thoughts). 1885, Issue 12, pp. 1-4.

⁷ *JMP*, 1962, No. 3, p. 48.

⁸ Bishop Ignatiy Bryanchaninov. *Essays*. St. Petersburg, 1865, Vol. I, p. 112.

Archpriest GENNADIY NEFEDOV,
teacher at the MTS

(Continued from p. 106)

3. *Pravila Pravoslavnoi Tserkvi s tolkovaniemi Nikodima, episkopa Dalmatinsko-Istriyskogo* (The Rules of the Orthodox Church with interpretations by Bishop Nikodim of Dalmatia and Istria). St. Petersburg, 1911-1912, Vol. I, II.
4. V. A. Sokolov. *Reformatsia v Anglii* (The Reformation in England). Moscow, 1881.
5. S. M. Soloviev. *Izbrannye trudy. Zapiski* (Selected Works. Notes). Moscow, 1983.
6. V. S. Soloviev. "Neskolko slov v zashchitu kra Velikogo" (A Few Words in Defence of

Peter the Great)—*Sobranie sochineniy* (Collected Works). 2nd ed. St. Petersburg, 1912.

17. V. S. Soloviev. *Rossia i Vselenskaya Tserkov* (Russia and the Universal Church). St. Petersburg, 1912.

18. N. Suvorov. *Tserkovnoe pravo* (Ecclesiastical Law). Moscow, 1912.

19. P. S. Troitsky. *Op. cit.*

20. A. S. Khomyakov. *Polnoe Sobranie Sochineniy* (Collected Works). Moscow, 1900, Vol. II.

ALEKSEI BUEVSKY

BOOKS AND PUBLICATIONS

1985 OLD BELIEVERS CALENDAR

Riga, 1985, 112 pp., illustrated

The church calendar of the Old Believers (without the priesthood) has been published for over thirty years by the Riga Grebenshchikovskaya Community jointly with the Old Believers Supreme Council in the Lithuanian SSR, the Moscow and Leningrad communities of the Pomorye Communion, as well as the Moscow Transfiguration Community. The 1985 issue edited by I. I. Mirolyubov is dedicated to the 225th anniversary of the Riga Grebenshchikovskaya Community founded in 1760. The calendar opens with an introduction by A. N. Zhilko, describing in brief the present-day life of the Riga community (p. 3.). The story is illustrated on two insets in black and white.

The menologion is on pp. 4-27. Commemorable dates of each month are given with short historical notes. In November, for instance, the notes are devoted to the 75th anniversary of the death of outstanding leaders of the Old Believers, the religious writers D. V. Batov († 1910) and A. A. Nadezhdin († 1910).

In contrast to the Orthodox menologion that of the Old Believers does not contain the many Russian saints canonized after the schism, such as St. Serafim of Sarov. The liturgical readings are indicated according to the *Prolog* and the *Chetii Minei*. Marked are days commemorating those who suffered for Old Orthodoxy such as Protopop Avvakum and his disciples (April 14). The notes contain interesting facts and information from the history of the Old Believers, connected with the so-called Decrees on Schismatics issued on April 7, 1685, in the simultaneous reign of Tsar Ivan V, Peter the Great and Tsar-eva Sofia. The harsh laws against the Old Believers forced them to flee to Pomorye, Kerzhnets, the Don steppes, Starodubye and Poland (see the book by S. Senkovsky *Russian Old Believers*. Moscow, 1970). It should be noted, however, that despite the repressive government measures, the Old Believers took an active part in the patriotic enthusiasm of the people in the 1812 Patriotic War and effectively helped to defeat Napoleon's army. The famous cossack, Ataman M. I. Platov, whose troops captured 70,000 Frenchmen, was an Old Believer.

An alphabetical list of saints with their feast days is given on pp. 29-32. Then comes an article by I. I. Egorov, Chairman of the Old Believers Supreme Council in the Lithuanian SSR, and I. I. Mirolyubov, the editor of the calendar: "The Present-Day Situation of the Old Believers Church of the Pomorye Communion" (pp. 33-35). It speaks of the history and order of the Old Believers Church of the Pomorye Communion emphasizing that her believers are loyal children of their Motherland, always working and praying to God for her well-being.

In the article by N. Vasiliev, "The Attitude of Christians to Their Brothers in Faith and to Those of Other Religions" (p. 35), St. Paul is quoted saying that the Lord wants *all men to be saved, and to come unto the knowledge of the truth* (1 Tim. 2. 4); Christ's commandment to love our neighbour should cover all men who are bearers of God's image.

I. Ivanov's article, "On Church Rite and Its Essence" (pp. 35-38) speaks of the Old Believers views on liturgical rites.

Under the heading "For Peace" (p. 39) information is given about the Meeting of Heads and Representatives of Churches and Religious Associations in the USSR held on July 19, 1983, as well as about the awards of the Soviet Peace Fund presented to members of the Old Believers communities in December 1983.

Under the heading "From the Works of the Teachers and Fathers of the Church" (pp. 40-46) are St. John Chrysostom's Commentary on Psalms 4 and 130; excerpts from St. Ephraem Syrus's homilies, and the so-called "Pomorye Responses" (the most revered and authoritative monument of the Pomorye Old Believers literature, early 18th century).

Under "Church Life" are three articles: I. F. Martynov—"The 200th Anniversary of the First Old Believers Printing-Houses in Russia" (pp. 46-49); E. S. Lepeshin—"The History of the Moscow Community of Old Believers of the Pomorye Communion" (pp. 49-51), and M. Chuvanov—"In Memory of I. A. Kovylin (175th anniversary of his death)" (pp. 51-52).

The article by I. N. Zavoloko († 1984) "Icon-Painting in Old Russia" (pp. 52-55) speaks of ecclesiastical art and is of great interest for Orthodox readers.

Liturgical texts (daily prayers, Lity for the Dead, reading of psalms in commemoration of the dead) are on pp. 55-58.

The Church chronicle is on pp. 59, it gives the jubilees of eminent leaders of the Old Believers: I. I. Egorov, I. I. Nikitin, F. A. Pastushkov, V. G. Rodionov, N. O. Prusakov, G. L. Ligenzov, I. I. Mikhailov, and M. E. Afanasiev (pp. 60-63).

After the obituary "I. N. Zavoloko. 1897-1984" (pp. 64-65) comes the article "Ivan Nikiforovich Zavoloko" (pp. 65-66) by G. V. Markelov, a member of the Institute of Russian Literature of the USSR Academy of Sciences. It is dedicated to the memory of an outstanding archaeologist and collector of ancient manuscripts, whose name has entered the history of science in our country.

On pp. 66-67 are obituaries to the spiritual mentors and oldest members of the Old Believers.

vers communities: M. I. Bogdanov, E. I. Gokhova, and M. I. Zhemchugov.

The calendar closes with the "Rule for Church Services on Sundays and Feast Days in 1985" (pp. 68-112) and "Replies to Ecclesio-Canonical Questions" by I. Nikitin, Chairman of the Theological Commission and Spiritual Mentor of the Kaunas Community (p. 112).

On the inside of the front and back covers are printed the patronal icon of the Riga Grebenshchikovskaya Community: "The Dormition of the Mother of God" and the Church Slavonic alphabet. The calendar is adorned with illuminations and tailpieces typical of Old Russian books.

V. NIKITIN

OUR LEGAL ADVICE

Application of Labour Laws to Manual and Office Workers Employed by Religious Organizations

Manual and office workers employed by religious organizations are covered by the labour laws and regulations in force when they work on a contract drawn up with the participation of a trade union body. Such contracts (work agreements) of employment by religious organizations are made with the participation of trade union bodies with the following categories of workers: bookkeepers and accountants; office staff; economic management and catering staff; transport and transport maintenance workers; building planners; designers; building and repair workers; staff of all sorts of production workshops. Contracts with the participation of trade union organs are also concluded with manual and office workers in some religious centres and editorial offices of journals published by them.

Manual and office workers employed by religious organizations belong to the trade union of local industry and municipal services. Contracts concluded by religious organizations with workers and employees are registered by republican (in republics without regional subdivision), territorial, regional, and also by the Moscow and Leningrad city trade union committees in the presence of the worker concerned.

A contract is drawn up in keeping with an approved form in three copies and is kept at the trade union committee in which it is registered, by the religious organization and by the person employed. In drawing up a contract mention should be made therein, in addition to the worker's name, patronymic and surname, of his date of birth and place of residence. Mention should also be made of the post or appointment, using regular terminology, such as baker, cleaner, economic manager, etc.

Contracts with the participation of trade union organs are not made with ministers of religious faiths, members of executive organs of religious associations and with persons performing religious rites or taking part therein, and also with persons employed by religious organizations on a pluralized basis. When facts come to light that

obstruct the conclusion of a contract, it may be annulled as of that moment of time.

Wages and salaries are fixed by agreement between a religious organization and the person employed. They should not be below those fixed for the workers and employees of state enterprises and offices in a given area. The length of the working day and work schedule, including days off, the duration of leaves, the order of work and remuneration for overtime, night work and work on days off and holidays are regulated by the labour laws and regulations in force.

The provision of sanitation and general service facilities, work clothes, personal safety devices and labour protection in general should comply with the norms in force at state enterprises and offices. It is the duty of a religious organization employing a worker to provide healthy and safe working conditions for him.

A worker or employee can be transferred to another job in a religious organization by mutual agreement of the sides. In such cases a new labour contract should be drawn up with the participation of a trade union committee. A religious organization can annul a contract with an employee on grounds provided for in the labour laws and regulations in force.

Registration at trade union committees covers only those contracts which represent, according to labour laws in force, an agreement between an employee and a religious organization under which the employee undertakes to perform a definite work which involves a certain skill and qualification, or fill a post, and to keep to prescribed regulations, and the religious organization undertakes to pay him the appropriate remuneration and provide working conditions in accordance with labour laws and the agreement between the parties concerned.

Distinction should be drawn between such contracts and similar civic-legal agreements, in particular, an agreement under which an employee undertakes to fulfil a certain specific job without submitting to the internal regulations of the

employer organization. The payment for jobs done under such agreements is done, as a rule, after the whole job or a specified part of it is completed. Such agreements do not require registration with trade union bodies.

No trade union organizations or trade union committees are formed at religious organizations and their enterprises. Therefore no trade union consent is required for dismissing a worker or employee. A person who does not agree with the decision of a religious organization concerning his dismissal can bring the matter into court in accordance with the established procedure.

Workers and employees employed by religious organizations on contracts made with the participation of trade union bodies may become trade union members. The benefits enjoyed by trade union members are offered them by the respective republican, territorial, regional or city (in Moscow and Kiev) trade union committees which registered their contract. By application of a worker or employee the religious organization transfers his trade union dues to a respective trade union committee.

Besides paying wages and salaries to workers and employees working on contract religious organizations transfer to the account of a trade union committee concerned state social insurance payments to the extent of 16 per cent of a worker's wages or salary and another 2 per cent of the total wage fund for the upkeep of the trade union committee. At the expense of social insurance funds religious organizations effect sick leave payments and the payment of pensions to pensioners who continue to work.

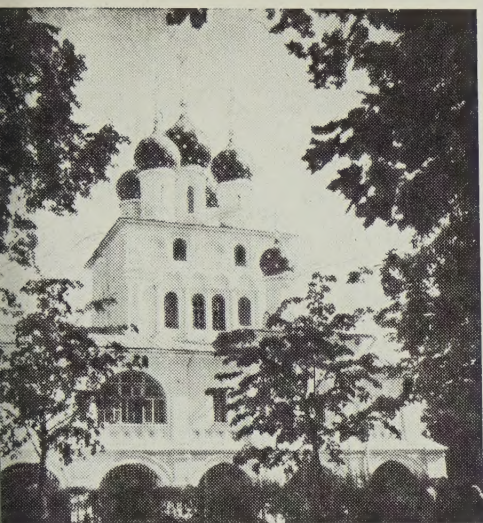
Expenditure on social insurance is entered by the religious organization into the pay-sheet, and

a respective quarterly report is submitted by it to the trade union committee. If the social insurance expenditure of the religious organization for the given quarter surpasses the total payments for social insurance in this quarter and the difference cannot be paid off within the next quarter, the trade union committee reimburses the religious organization this sum.

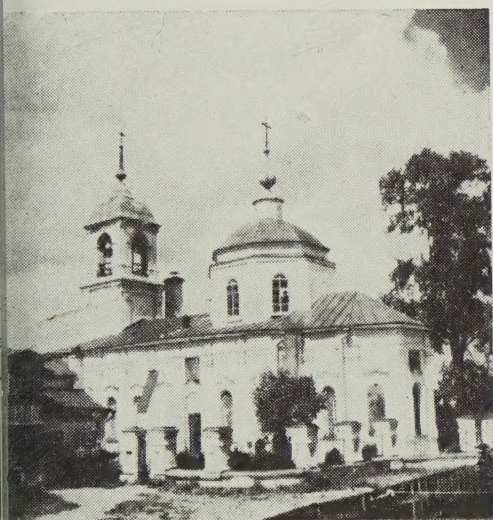
Trade union members employed by a religious organization may be issued a voucher to a sanatorium or a holiday home at their request by the trade union committee to which they belong. The trade union committee may also render them pecuniary aid.

The duration of employment of workers and employees at a religious organization on a contract concluded with the participation of a trade union committee is counted into their length of service. The remuneration they receive from religious organizations is taxable at the rates analogous to the rates of taxation applying to workers and employees of state enterprises and offices. The document certifying the length of employment at a religious organization is the contract registered at the appropriate trade union committee which also marks the date of its termination. No work-books are kept for the workers and employees of religious organizations. All entries concerning a person's employment by a religious organization are made into the work-books of workers and employees received by them prior to their employment at a religious organization. The assessment of the length of service of trade union members and also the allocation and payment of state pensions to them are effected in the order prescribed under the respective labour laws and regulations.





◀ The Church of the Kazan Icon of the Mother of God in the village of Kolomenskoe, Moscow



The Church of the Kazan Icon of the Mother of God in Ustyuzhna, Vologda Diocese

Church of the Kazan Icon of the Mother of God in Dmitrov, Moscow Diocese



Church of the Kazan Icon of the Mother of God in Voronezh

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